

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**President Taft Opens Campaign.**—In an address delivered in Hamilton, Mass., August 26, the President unexpectedly opened the fight over the tariff issue for the approaching campaign. He spoke before a comparatively small gathering of Republicans at the meeting of the Essex County Republican Club, but the importance of his utterance made the occasion a notable one. Mr. Taft made known his gratification that he had been able to show how Democrats govern; he declared that public interest had never been treated so lightheartedly or with such ignorance of legislative effect as in the last Congress, and he expressed his hope that the country will have had enough of the Democratic party by 1912. The President urged that the national issue of the tariff be made a prominent question in the discussions preceding the approaching election in the State and developed before his audience his entire plea for support upon this topic. "Reprehensible" politics, said Mr. Taft, had been played in the preparation of the three bills which had received his veto during the last session, and in the scoring which he gave to the framers of these bills he linked the names of the Democrats and the Senate insurgents. Explaining that Mr. Underwood and Mr. La Follette had in the past been one with himself in urging scientific information upon which to base future tariff legislation, he rebuked their present opposition to the Tariff Board as a bit of political strategy, which he claimed would be properly resented by the voters at the next election. The Tariff Board which Mr. Underwood, speaking a few nights before in New

York, had referred to as "Clerks," Mr. Taft said was the same in personnel as would have been the statutory tariff commission which he, the President, had requested Congress to establish to study the tariff, and was just as independent.

**South, Negro's Hope.**—On August 29 President Taft presided at a meeting called in the interest of Hampton Institute. In the course of an address he took occasion to affirm his opinion that "the negro ought to come, and is coming more and more, under the guardianship of the South." He declared he did not wish to curb or criticise "Northern generosity" toward the negro and negro education, but added, "those of us who study the question know that the hope of the negro is in his white neighbor in the South." The President's speech was made in introducing Governor Mann of Virginia, who attended the meeting as the representative of the Commonwealth under whose law the Hampton Institute has prospered and done that good work which Mr. Taft viewed as pointing the way, perhaps, to the solution of the negro problem.

**Speaker Clark Replies to President's Attack.**—On the day following these utterances of Mr. Taft, Speaker Clark of the House of Representatives, speaking in Quincy, Ill., replied emphatically to the President's Hamilton address. In a signed interview Mr. Clark accused the President of not stating facts; he declared, too, that that if the existing Tariff Board is to be used as a pretext for delaying tariff revision downward, the Democrats will cut off its supplies. "The President and I are

personal friends," continued the Speaker; "he has done me many kindnesses, and I have tried to repay them as far as opportunity has served. He is, as a rule, a most amiable gentleman, but at the time he seems to have been in a bad temper, because he sees defeat staring him in the face. I would say nothing unkind about him, but I cannot and will not permit his personal strictures and bad misstatements of historical facts to go unchallenged. The President's criticism of Mr. Underwood and myself, which is essentially a criticism of all Democrats in the House and Senate, because all Democrats stood together, is absolutely uncalled for and is as ungrateful a performance as I can remember; for, if it had not been for the action of the Democrats in the House in both the Sixty-first and Sixty-second Congresses in lining up almost unanimously for reciprocity with Canada, he would have been the most thoroughly discredited and humiliated President since the days of Andrew Johnson."

**Great Storm in Charleston.**—A hurricane that swept over Charleston, S. C., left seven dead in its track and destroyed \$1,500,000 of property. The lower parts of the city were inundated for eighteen hours. At the height of the storm the wind blew at the rate of ninety-four miles an hour. The Carolina coast was strewn with wreckage and six torpedo boats were swept ashore. The Island cotton crop has been destroyed, which means that a disastrous blow has been given to South Carolina industry. Savannah also suffered by the storm. It was cut off from the outer world for two days. A property loss of \$300,000 has resulted, but, fortunately, no lives were lost.

**Liquor Consumption in the United States.**—For the fiscal year ending June 30, 1911, according to the official figures issued by United States Commissioner of Internal Revenue, R. E. Cabell, the consumption of distilled spirits was 134,600,193 gallons; the consumption of beer during the same period was 1,952,722,381 gallons. These totals represent an increase of over 8,000,000 gallons of whiskey and of over 113,000,000 gallons of beer over the figures of 1910, and break all existing records for liquor sales in this country. The combined increase is 121,049,823 gallons, which represents an increase of 1.3 gallons per capita, making the total per capita consumption of liquors to-day 22.29 gallons. The highest previous consumption of distilled spirits was for the year 1907.

**Mexico.**—On account of the general feverishness in the country the Government has decided to postpone all festivities connected with Independence Day, September 16. —Some foolish Catholics are protesting in the Liberal press against voting for Madero simply because he is a Freemason. The means that they take to reach the eye of the public shows how important they are. —The breach between Madero and Reyes has become wider, the former promising to publish his grounds

for accusing the latter of aiming at another civil war. Reyes protests that he will remain a candidate and will hold his party together, so that it may influence legislation in the Congress, even if he should fail of election. —Spanish residents have appealed to their minister for protection against depredations committed by men under arms. —Mucio Martinez, for many years the despotic Governor of Puebla, has been incarcerated in the capital of his State on a charge of sedition. He appealed, without success, to the Federal Supreme Court for its interference on the ground that his constitutional rights had been violated. —Some of the friends of General Diaz have requested him to return and be a candidate at the presidential election in October, but he has not committed himself in any way to the scheme. —General Reyes is in favor of postponing the election because all the Maderist troops have not been mustered out of service, but the administration insists on the date already appointed.

**Canada.**—The fight for reciprocity is at fever heat. On August 30 Mr. Borden, the Opposition leader, began his tour of the Eastern townships which is the partially English section of Quebec. Being on the frontiers the inhabitants of these townships, who were formerly loyalists from the American colonies, are deeply interested in the question of reciprocity. On the other hand, Laurier and Felding invaded the home of the Opposition, and on Wednesday, Aug. 30, addressed audiences of 10,000 in Halifax, which Mr. Borden represents. The Governor of Nova Scotia predicts a sweeping victory for the Government. The report just issued by the Canadian Pacific seems to intimate that no fear is to be apprehended if the reciprocity bill is passed, as vast improvements are planned for next year for the purpose of transportation, not north and south, as was predicted by the opponents of reciprocity, but east and west, so the Canadian interests would not be affected.

**Great Britain.**—It is reported that all military and naval leaves of absence have been cancelled and that activity is unabated in all the royal arsenals. Some alarm has also been taken at the sharp advances in rates for war insurance at Lloyds, but this, it is said, does not necessarily indicate that the Morocco question is causing deeper anxiety now than it did last week. The press is optimistic, but the feeling is not shared by politicians and government officials. It is said that the Foreign Office is very busy with negotiations, and that the Russian Ambassador has been frequently consulted. Nine vessels have been seized on suspicion of being intended for illicit military operations. The belief is widespread that these ships are connected with a royalist Portuguese plot, and that London is the chief centre of activity of Dom Manoel's partisans. The plot is thought to be lavishly financed and that many young Englishmen have been enlisted. Large insurances



against losses by a revolution have been taken out by many of the Portuguese aristocracy resident in England.—A feeling of unrest is noted among the coal miners, and a national coal strike is threatened for November or December.—The London *Standard* accuses Lloyd George of causing havoc to the country by his love of popularity and his ill-advised, chaotic and expensive scheme for settling labor disputes, for old age pensions and insurance. He is denounced as a demagogue on the platform and an empiric in the cabinet.—Father Bernard Vaughan, S.J., has been condemning syndicalism as trades union tyranny, and has having for its object the triumph of the revolutionary spirit of anarchy.

**Ireland.**—The English railway strikes had but a slight influence on the Irish employees who, with few exceptions, declined to go out, and the interruptions in railway traffic were chiefly due to the cutting off of British connections. Mr. Kelly, Secretary of the Irish Railway Workers said, speaking of the British organization's action: "I don't call it a strike. I call it a Socialistic revolution. Our men refuse to take dictation from any English society. We are opposed to strikes, believing them detrimental to the best interests of the workers; we have no sympathy with the men who have gone out, and decline to leave our posts, as we prefer to have, and find by experience that we can have our grievances settled by constitutional agencies." Mr. Kelly further stated that, as the mouth-piece of the workers, he had been treated fairly by the directorates of the Irish Railway companies. He has at present petitions on behalf of the men before four of them, and has reason to believe that favorable action will be taken. There were some riots in Dublin on the nights of August 21 and 22, but these were started mainly by rowdies who had no connection with the railway workers, and were quickly suppressed by the police, who used only their batons. The disturbances did not hinder the success of the Annual Horse Show in Dublin, which was up to its usual standard. Representatives were present from several foreign governments, and there was a brisk trade in Irish hunters.—The new Liberal organization, which has been launched to further the cause of Irish self-government, is called the Home Rule League, and has been placed under the presidency of Mr. Winston Churchill. There is an uncontradicted report that Mr. Churchill will soon replace Mr. Birrell as Chief Secretary for Ireland. Mr. Birrell is popular in Ireland, but Mr. Churchill is regarded as a stronger man and better equipped to put through a full and satisfactory measure, in view of the success of the South African Bill, of which he had charge.—Sir Newton Moore, Agent-General of Western Australia, said in Cork, that the growth of that colony of 700 per cent. since 1890, when it obtained self-government, illustrated the advantages of Home Rule. Similar pronouncements by the premiers of

British colonies have been made a part of the propaganda of the British Home Rule League.—Numerous Irish public bodies passed resolutions of condolence at the death of Cardinal Moran. Mr. Redmond, in cabling the sorrow of the Irish Party, paid a fine tribute to the services of the great Cardinal to the Church and to Ireland, closing with, "A cedar has fallen on Lebanon."

**France.**—Two processions of women were organized in Brest on August 28 to protest against the high price of food. The women threatened the market men with violence when the police interfered and sent the amazons home. However, the prices came down. Similar disturbances occurred in Lille, Cambrai, Douai, Valenciennes, Bethune, Lens, and even in the village and country places. In the latter farm crops, dairies and vegetable gardens were damaged. Conflicts, of course, ensued between the marauders and the farmers. Each day brings new sensations. On August 30, 1,500 weavers from a suburb of St. Quentin wrecked eighty stores where provisions were kept. The police are unable to cope with the situation.—Paris also is having its bread riots, and the movement is spreading throughout France.—M. Cambon left Paris for Berlin. What terms he proposes to offer Germany for settlement of the Morocco difficulty cannot, of course, be ascertained.

**Belgium.**—The bishops of Belgium have written a joint letter of congratulation to the bishops of Portugal for their stand against the enemies of the Church, who have despoiled the sacred edifices, expelled the religious and banished some of the illustrious members of the hierarchy.—On August 30 it was announced that the country was in a ferment of preparation all along the frontiers of France and Germany against possible war among the Great Powers, and to prevent any invasion of Belgium territory by the contending parties.

**Portugal.**—A monarchist who had been detained in a Lisbon prison was visited by a Republican journalist, Senhor Cabedo, and warned against eating the prison fare for fear of poison. The police officer in charge of the establishment gave him the same advice and charitably provided him with food prepared elsewhere.—At Covilha and Penamacor two regiments of reserves laid down their arms and deserted in a body because the colonels had refused them permission to visit their relatives.—The Minister of Justice has announced that two hundred and seventeen priests have accepted Government pensions. There are five thousand priests in Portugal.—The process of making an inventory of Church property in the smaller towns and villages goes on monotonously. When the officials approach the church bell is rung, and the women and children gather in front of edifice and sing the litany; the men hurl stones at the officials; a squad of soldiers appears to disperse the stone-throwers; the officials then continue their work.—The increase in expenditures and the falling

off in revenue have caused the public debt to go forward with leaps and bounds. Deputy Abreu, of the Assembly, calculated its increase at the rate of \$82 an hour.

**Spain.**—The general census shows an increase in population of only five per cent. during the last ten years, and this increase is in the large cities. With its nineteen and one-half million inhabitants, Spain is the most sparsely populated country in Europe, being surpassed even by Russia and Greece. A little more than half the country is under cultivation, but this area could be extended immensely if irrigation works were to be undertaken.—During the past year over one hundred and thirty thousand Spaniards emigrated to Argentina. As these were largely from the rural districts their departure means a loss to the farming and stock interests of Spain.—The financial committee of the Eucharistic Congress has turned over to the chief of police of Madrid, for the benefit of the force, the sum of four thousand pesetas, which remained in their hands after meeting all expenses.

**Germany.**—In answer to the offers made by France in the Moroccan controversy, meetings have been held by the National Liberals throughout the entire German empire. Enthusiastic speeches were delivered and signed petitions drawn up asking the Government to proceed boldly and resolutely, to remain in Morocco at all hazards and to defend its established rights. Especially strong were the resolutions passed at Pomerania and Dresden. There is, nevertheless, a large body which seems satisfied with a compensation in the Congo, insisting, however, upon the need of safeguarding the German interests in Morocco.—Considerable press comment was created by two speeches lately delivered by the Kaiser, which are thought to echo the sentiments of the more warlike factions of the empire. There is, however, no need of reading into them any other meaning than an ardent expression of loyalty and patriotism. One of these was given at a banquet at Schleswig-Holstein, the home of the empress, where he lauded her as a model of German mothers, because she had trained up to a noble manhood six sons, serious-minded and energetic men, who disdained to use the luxuries and pleasures which their rank had placed within their reach, but who devote their entire strength to their duty and their country, all prepared to lay down their lives upon the altar of their Fatherland. The second address was called forth at a banquet of the Hamburg Senate. If he had not mistaken the enthusiasm of the citizens, he said, it seemed to him that they were convinced that the German navy must be increased. "Only thus shall we be certain that no one can dare to call into question our place by right beneath the sun."—The outgoing American Ambassador at Berlin, Dr. David J. Hill, performed his last official function at the dedication of the Washington Steuben memorial, presented by the Congress of the

United States to the German Emperor and the German Nation.

**Austria-Hungary.**—Strong indignation is everywhere expressed against the British Ambassador at the court of Vienna, Sir F. L. Cartwright, who has been accused of certain anonymous articles which appeared in the Vienna *Neue Freie Presse*, and contained attacks upon Germany, said to be slanderous and incendiary in their nature. Although his friends have represented him as a victim of journalistic indiscretion, his explanations have not been considered entirely satisfactory. The *Post* desires that if the responsibility for the articles can be traced to him, his recall should be demanded, and that, in case this demand is not acceded to, diplomatic relations with England should be broken off. The *Neue Freie Presse* is criticized on all sides for publishing the articles.—The Jewish Liberals and the Socialists are busy striving to introduce the *Kulturkampf* into Austria, but so far with little success. The Social-Democratic party is split into various antagonistic sections: the German, the Czech, and the Polish-Italian factions. Thus the German Socialist supporters of the Jewish leader Adler will not in anywise subscribe to the demands of the Bohemian Socialists under Nemec.—The unveiling of the Franz Joseph memorial was celebrated with great solemnities on August 28. The monument is more than thirty feet high and represents the Emperor in military uniform. The masterpiece was executed by Eugen Boermel at Berlin, and is the gift of German subjects of the Austrian empire.

**Italy.**—In the town of Verbicaro, in Calabria, the inhabitants rose in revolt against the physicians and Red Cross nurses who were trying to stop the cholera epidemic. The people thought they came to spread the disease. Telegraph and telephone wires were cut, barricades were built, and two members of the Red Cross Society were killed. The Mayor and all his household were murdered, and the City Hall, the Prefecture, the Praetorial Court, the telegraph office, and the Mayor's house were set on fire. There had been 82 cases of cholera in Verbicaro, most of which had resulted fatally. The latest official figures in regard to the cholera in Italy show that there have been 351 cases and 153 deaths in Sicily, 201 cases and 81 deaths in the city and province of Naples, 292 cases and 98 deaths in the province of Caserta, 25 cases and 14 deaths in Rome, 150 cases and 65 deaths in Leghorn city and province, 134 cases and 68 deaths in Genoa city and province, and 534 cases and 180 deaths elsewhere. This is a total of 1,687 cases and 659 deaths.

**Switzerland.**—The first business session of the Permanent Bureau of Peace was held at Berne on August 3. The ex-Minister of Italy, Luzzatti, was present, as was the ex-Minister of Japan, Yoshino Sakatani.



## QUESTIONS OF THE DAY

**Portuguese Archbishop's Dignified Protest**

We honor the pages of AMERICA with a translation of the letter which the Most Reverend Manuel Coutinho, Archbishop-Bishop of Guarda, Portugal, addressed on August 8 last to the President of Portugal.

Mr. President:

I read in to-day's newspapers an item, which as is clear from its wording, is official, that "the Government intends to proceed energetically against the Bishop of Guarda for his hostility to the republic." As the item speaks of the whole Government and not of any particular minister, I crave permission to address a few words to your Excellency as President, and through you to the cabinet, not by way of complaint or protest, but simply for the sake of removing possible misunderstanding; and this I deem necessary for the avoiding of confusion later on.

The news contained in the papers did not surprise me, because for a long time back the air has been full of menacing rumors about me, and these were a sign of perverse wills which, sooner or later, would endeavor to gratify their animosity. I have let those threats pass, I have striven to do my duty and I have relied upon justice, which must needs rise above passion and ill-will. And I was not deceived, for ten months have passed by since the establishment of the republic and I have not been called upon to suffer any persecution that was not shared by others.

Is there thought now of pursuing some other plan and of giving color to the rumors which have been so long in circulation about me? I would not be surprised at this new turn, and I would face it with indifference, with that indifference which springs from the consciousness of duty fulfilled and the impossibility of avoiding a disagreeable situation, were it not for one circumstance that is in open conflict with the reality of things.

If the official note had confined itself to saying that "the Government was going to proceed energetically against the Bishop of Guarda," I would remain silent and would not come to molest either your Excellency or the cabinet with these considerations of mine; I would await in peace the unfolding of events and would calmly look forward to that "energetic proceeding," whether it was to be a condemnation pronounced by a decree of the executive power, as befell my venerable colleague of Oporto, or by judicial process in which evidence would be submitted and my defence would be heard, as is done in countries which glory in being free and which enjoy constitutional guarantees. But the official note emphasizes the point that the "energetic proceeding" on the part of the Government is prompted by my "hostility to the republic," and it is this assertion that makes me enter the lists and protest against the charge that is urged against me.

I know, your Excellency, for history is rich in examples of it, that when the mighty wished to rid themselves of a troublesome opponent, the charge of high treason, together with "reasons of State," stood them in good stead, for it exposed him to public execration and warranted them in proceeding against him with all severity; but I am not a troublesome opponent (I am too insignificant for that) nor would the Government over which you so worthily preside think of defiling itself with such proceedings. Rejecting this supposition, therefore, and going back to the charge of hostility to the republic, a charge which is wholly destitute of foundation, it is proper for me to protest against it and not to give any color to it by my silence, for in this case silence would be an indirect confirmation of the suspicion.

My hostility to the republic? Whence does your Excellency or the cabinet draw proofs of it? I have a notion of my mission sufficiently clear to understand that it is far away from the changes of political systems; the excellence of these always hinges upon comparing them with one another, while the nature of the religion of which I am a minister is unchangeable. Thus, as religion does not cleave to political systems, so it is not hostile to them; and I should be a traitor to my religion if I should wish to fasten it to political systems that die or to others that spring up.

Yesterday the monarchical system was in force, and the Church lived with it as she lives in so many other countries. To-day do the people want a republic? That the Church may continue to subsist, she has no need to change her dogmas or her moral law. I would be insane to contend against that form of government which the nation considers most suitable; it is my duty to defer to it and, as far as possible, to cooperate with it for the common good. Can he who thinks thus and conforms his actions to this principle be justly accused of "hostility to the republic?" My conscience tells me no.

But I know perfectly well the source of the charge made against me in the official note that I have mentioned. It is that the stand that I have taken with regard to certain laws promulgated by the republic has been not one of complete submissiveness but rather of open opposition; and this, which seems to me to be one of the most natural manifestations of liberty of opinion, is styled a crime and an attack on the republic. Now, I have already had the honor to say in a document addressed to the Minister of Justice, that "we must needs distinguish between men and laws, and between laws and principles," and I believe that no one can call in question this doctrine which is in itself most evident. I refrain from reproducing here the arguments that I then brought forward. Meanwhile, if for the Government and courts of my country to dissent from an oppressive law and to protest against it is a crime, I am then a criminal, and I do not deny my criminality, nor

do I shrink from the consequences that might arise from the avowal. It will be an honor for me to suffer in the cause of persecuted right, and to be chastised for having believed myself free enough to enjoy the pitiful privilege of protesting.

I was and am opposed to laws which wound my Catholic conscience; when I took upon myself the heavy burden of the episcopal office, I solemnly swore to defend, even at the cost of the greatest sacrifices, the interests of religion and the purity of the Faith, and no one can exact from me that I should be false to my oath and trail in the mire my dignity as a man and a bishop.

I was opposed to the Law of Separation. I believe that it was chiefly my attitude towards the Law of Separation which prompted the official note, for I am aware that a wholly unnecessary search was instituted in one of the towns of my diocese for documents bearing on that subject, whereas I was most ready to furnish to the Government copies of all documents and instructions that I had issued in that connection.

But it cannot be unknown to anybody that I protested against the Law of Separation, because there is in the hands of the public a document in which the formal protest against the law is signed with my name. And how could your Excellency wish that I should not protest if the very author of the law declared publicly that its result would be to wipe out Catholicism in Portugal within three generations? Would your Excellency find it honorable for our country if it could be said in the world there was in Portugal even one Bishop vile enough to assist with folded arms at the destruction of his religion? For my part, I did not want that stain, nor did my colleagues. We could be deprived of our liberty by means of handcuffs; but nevertheless we have not to kiss slavishly the fetters that bind us.

Moreover, your Excellency knows full well that within the ranks of the Republican party, among those who fought and risked their lives for the republic, some have publicly censured the Law of Separation and have thought that it cannot be enforced. Nobody can accuse them of being anti-Republican; and a bishop, who shares their opinion, though perhaps for different reasons, is to be condemned to the beasts and declared an enemy of the republic? No, your Excellency; that equality which must be one of the most solid elements of the Democratic régime is radically opposed to such a proceeding. To protest is a crime? But what other recourse have the lowly, the persecuted, who, moreover, have no thought of violent means to retard the progress of the Government?

The Minister of Justice has said recently that protests are forbidden, but representations may be made. Let us admit for the moment that this is sound Democratic doctrine. What else did I do, what else did we Portuguese bishops do when we met in Lisbon last November, when the civil register was proclaimed

and when our collective Pastoral was condemned, but make representations to the Government with a civility and mildness that some considered excessive and deserving of censure? And how did the Government reply to these representations? The deposition of the worthy Bishop of Oporto and the Law of Separation are the eloquent answer. Now, if the Government will not heed representations, why persist in making them? In such extremes, to protest is a necessity and a duty; for thus all will know that the victims did not connive at the work that despoiled them, and that Portuguese Catholics do not renounce their rights.

The landlords protest against the tenant law; the laboring classes protest against the strike law; the Socialist associations protest against certain imprisonments; the Catholics are the only persons to whom is denied the pitiful and wretched right of protesting against laws that crush them. Are they to be thus without the pale of the law and deprived of all its guarantees? It is hard for me to believe that things will reach such extremes, but there are the facts, and it will not be an easy matter to cloak them. Or is it that when others protest it is permissible, but when Catholics protest it is a crime?

Mr. President, I do not pretend to discourse or to dogmatize on political subjects; but my reputation, which has been unjustly besmirched, and my fellow-Catholics who have been so misunderstood, demand that I should vindicate myself from such false charges. We are not enemies of the republic; we pray that it may gloriously realize the happiness of our country; but we also understand that the continuance and prosperity of the republic do not demand that we should be struck down. In America and in Europe your Excellency has bright examples of tolerant republics where Catholics have no complaint, because no one does violence to their consciences, because no one hinders them in their worship or in the exercise of their rights. Let the experiment be made among us and the Government will see that protests and complaints will cease at once.

But I said that I did not come to protest or to complain, and therefore I shall not go on; for what I have said is enough to clear up any misapprehension.

The Government is going to proceed energetically against the Bishop of Guarda? The Government has the power and can do what it intends; and it can be sure that the Bishop of Guarda will make no resistance and will stir up no resistance. But let this be well understood: The Bishop of Guarda will be persecuted for having fulfilled his duty as a bishop, for having counseled Catholics to observe the most holy laws of conscience, but never for having been hostile to the republic. Would that the administration, would that the republic might never encounter greater difficulties than I am disposed to raise in its path! I am weak, I am vanquished, if so it please them, but I am not a coward; my will is to comply openly with my duty unto the end, but always



within the limits or order, of the law. Independent? Yes. Rebellious? Never!

I have made known with all clearness what I have done; I have declared my attitude. Now let the Government proceed against me if it considers me guilty. But I appeal to the conscience of the nation, I appeal to the Portuguese people, and the people will not brand as a criminal the bishop who would not abandon his post.

I close by offering to you, Mr. President, and to the whole Government the expression of my deep regard. Health and Fraternity.

✠ MANUEL,  
Archbishop of Guarda.

Guarda, August 8, 1911.

### Perjury in the Courts

The blundering statesmanship responsible for the irreligious education of the majority of our people is strikingly exposed in the almost universal desecration of the oath in modern proceedings at law. Once the strong searchlight of the courts, the oath has weakened rapidly as reverence for religion and its sanctions has declined, until to-day its power is almost gone and the shadow of its coming end is cast before. "So help me God!" seems echoed back in irony: "God help the Court!" and men are asking in all sincerity: "Why not omit the oath and save the blasphemy?"

So general has the vice of false swearing become that layman and lawyer alike meet it with indifference and indulge in it with impunity. In a recent case before the Court of Appeals of Missouri, one of the judges remarked: "The little importance with which the taking of a solemn oath is now regarded is a matter of deep regret. . . . It is perhaps due to the counsel for the appellant to say that there is nothing disclosed by the record from which it can be inferred that the affiant acted corruptly or with any intentional disregard for the importance of the oath. But the act was simply the outgrowth of the little importance with which the making of an oath has come to be considered in legal proceedings."

The unintentional disregard for the oath shown by this affiant consisted merely in solemnly swearing that he appealed from the judgment of the lower court for stated reasons, although in fact at that time no judgment had been rendered, or even drafted, in the cause. Knowingly false affidavits for changes of venue, attachment, replevin, absent witnesses, etc., etc., are commonplace in the practice of law. Nor is it an exaggeration to state that one cannot spend a day in a court of trial without finding the oath violated in the taking of testimony. If there be no direct intent to bear false witness, there is observable at least an alarming laxity on the part of witnesses in swearing to facts and figures. The oath holds no awe for them: they take it at command

and break it at convenience. Only when there is imminent danger of prosecution for perjury—a condition that seldom obtains—does it appear to serve the purpose for which it was instituted.

What is the cause of this deplorable phenomenon, whose reality no one questions? Some make answer with the old adage: familiarity breeds contempt. The oath is required on the most trivial occasions outside the court room, and when men appear at the bar of justice they are not apt to halt at words which they are wont to utter elsewhere as a matter of course. There may be some truth in this diagnosis; yet it does not satisfy. For, young men and maidens, who never before have been sworn, are as careless in the taking of their first oath as are their venerable fathers. Again we are told: the principle of the thing is at fault. It is absurd to suppose that an all-just God regards the form rather than the substance of our deeds, or that He punishes the bearer of false witness less severely if he tells his tale merely on his honor than if he tells it under the pretended sanctity of his oath. The writer is no theologian; yet he would hesitate to add a blasphemy to a lie and find but one offense, or to add a sin against the Second Commandment to a sin against the Eighth Commandment and expect God to punish only the latter. This objection, moreover, is based on a misconception of the nature and purpose of the oath, as will presently appear.

The true reason for the decline in respect for the oath is the loss of the fear of God. Defined as "an outward pledge given by the person taking it that his attestation or promise is made under an immediate sense of his responsibility to God," it appears from the very nature of the oath that it is founded on deep religious convictions. Its purpose, as observed by Judge Ashburn in the leading case of *Clinton vs. State*, 33 Ohio State Reports 27, "is not to call the attention of God to the witness, but the attention of the witness to God; not to call upon Him to punish the false swearer, but on the witness to remember that He will assuredly do so. By thus laying hold of the conscience of the witness and appealing to his sense of accountability to God the law best insures the utterance of truth." In the strong fear of God lies the power of the oath. Arguing, then, from effect to cause, must we not attribute the prevailing disregard for the sanctity of the oath to a general loss of the sense of accountability to God?

And where lies the blame for this loss if not with the undenominational, neutral, irreligious, public school system of education under which the majority of our people have been bred and whose influence is felt by all? Need we hesitate, even in this day of empiricism, with the experience of years as our proof, with the assent of jurists, statesmen, officers of the law, ministers of the gospel, yes even state supported educators for authority, to assert that a school which treats of God only in the most distant and general way, which speaks of Him in

terms of frank uncertainty and compulsory ignorance, is helpless to develop in its pupils a sense of responsibility to God. It is unlawful for the public schools to admit religious training into their curriculum, because such training is necessarily denominational.

Our attention, however, is called to the supplementary Sunday schools, in which the science and practice of religion is taught presumably in definite and authoritative form. Assuming the efficiency of the Sunday schools, the fact remains that, relatively speaking very few pupils resort to them, and these few almost necessarily acquire the habit of associating the idea of religion with the idea of Sunday and of church, and correspondingly overlooking the intimate connection between the worship of God and the morality of every act throughout their lives. Yet the oath is not a matter of Sundays and church affairs. As a rule it is concerned with Mondays more than Sundays, with business dealings more than church affairs.

It has to do with the arithmetic and spelling, reading and writing, history and geography, indeed with all the elementary and secondary branches of the public school curriculum, because it reaches into the very heart of every-day toil and struggle. And unless the witness carries somewhere within him the deep and abiding consciousness of his dependence on the Supreme Ruler of the Universe, God, as to every thought, word and deed of his life, what will it avail to call his attention to God and the justice of God when demanding his testimony? The public schools, by their negative attitude towards religion, have robbed the oath of the *sine qua non* of its power, the lively sense of accountability to God in the mind of the affiant. Theirs is therefore the blame for the widespread profanation of the oath of which every court in the land is complaining.

But it is urged the public school alumni are not alone in their indifference towards the sacredness of the oath; the graduates of the Catholic and Lutheran schools, thoroughly trained though they are in dogmatic religion, are not irreproachable in this respect. True, they are not. The writer has himself experienced the disheartening spectacle of a witness, wearing exposed a button representation of the Infant Christ in the arms of His Virgin Mother, and swearing falsely as to nearly every item of his testimony. No doubt many sincere Catholics and Lutherans and the faithful of other churches have sinned on the witness stand. But the practising lawyer knows, on the other hand, that many Catholics and Lutherans and other Christians have testified to the truth against their own interest because by the oath their attention had been called to their accountability to God.

And is it unreasonable to suppose that the example of laxity on the part of the vast majority of the population of this land is not without its evil influence on the small minority? Surely it cannot require the wisdom of Solomon to arrive at the conclusion that if nearly all of our people were educated and trained in denominational

schools where religion is made a matter of teaching and practice during every hour of the day, a compelling sense of responsibility to God would permeate the minds and hearts of our citizens in general, and secure to the oath that supernatural binding power which it once had in abundance and without which it is an empty formula and a mockery of justice and of God.

A brief consideration of this question forces upon us the astounding truth that for the past seventy-five years the states of this Union, through their public school system, have been toiling with preternatural energy to deprive themselves entirely of the most necessary and efficient means at their command for the enforcement of their laws. To remove the sense of accountability to God is to destroy the value of the oath. And without the oath what means have the states and their courts to wrest the truth from the breasts of unwilling witnesses? How shall they convict the criminal, destroy monopoly, balk usury, defeat unfair competition, prevent the breach of sacred trusts, protect the weak against the strong, the poor against the rich, and the individual against the mob, unless they have some power of inquisition of a higher authority than the laws they seek to enforce? Shall they rely upon the penalties of perjury and the right of cross-examination? The threat of prosecution for perjury is so vain as to appear ridiculous.

Extremely few perjurers are ever prosecuted, and very few prosecutions result in punishment of the guilty. Indeed, the infliction of the penalties of perjury is itself dependent on the disposition of witnesses to tell the truth, and to say that the truth of sworn testimony can be secured by imposing the penalties of perjury on the false swearer is to move in a sort of vicious circle. The great value of cross-examination must be conceded. But it is contingent on the skilfulness of the cross-examiner, the weakness of the witness, the relative complexity or simplicity of the case, and the absence of restraining legal technicalities. The uncertainty of this weapon of justice is well known to the practicing attorney, and only when driven thereto by necessity will he rest his case upon it. No, there is but one effective means of compelling truthful testimony, namely the hold on the conscience of the witness obtained through the oath. Without this even the most skilful lawyer, with the threat of the penalties of perjury and the privilege of cross-examination at his command, can be baffled and defeated in his search for the facts. But let him reach the conscience of the witness by a power which none can evade, and the truth, the whole truth, and nothing but the truth is laid bare at his word.

How jealously, then, ought not the states to guard this heaven-sent searchlight of truth, this indispensable means for enforcing their laws and protecting the rights of their citizens! And yet how foolishly they have busied themselves for three-fourths of a century in sapping its power and rendering it useless forever. For by their system of free neutral education they have robbed de-



nominal schools of their pupils, the pupils of their religious training, and our people of the lively sense of accountability to God which alone gives strength and efficiency to the oath.

The evil is patent, the remedy quite evident. The states must either support denominational education or make their own schools religious. The latter is hardly practicable; the former is already done elsewhere with success. Can the bench and bar of this country be brought to join the campaign, now daily gaining force, to put this remedy in application in our own land? If so, we may confidently expect the coming generation to restore the oath in judicial proceedings to its ancient dignity and power.

ALPHONSE E. GANAHL, A.M., LL.B.

### Socialists in Office

The first conference of elected Socialist officials was recently held at Milwaukee. It brings to our mind in an impressive manner the fact that Socialism has come to be an important factor in our political life. About thirty Socialist mayors have already come into public notice, and several of these were present at the convention. These beginnings of success, however, are nothing compared with the sublime self-confidence where-with the leaders strive to keep awake enthusiasm in their party. Ten years from now the United States, they tell us, is to be a Socialistic commonwealth, and Victor Berger, with no slight degree of optimism, promises himself and his following that, when the votes of the next elections shall have been counted, there will be found no less than nine Socialist congressmen-elect ready to carry on with him the important work of educating and revolutionizing the country.

The work of Socialist officials, as reviewed in the convention and published in the Socialist journals, was unexceptionally honest, intelligent, virtuous and unselfish. At this we are not surprised, since mutual admiration and the publication of this at large, is one of the main purposes of these meetings and of the party organs. The story, however, of the Milwaukee administration, as told by one not in collusion with it, would be substantially different from the eulogistic statements contained in the reports of the heads or secretaries of the various civil departments under Socialistic control.

Taxes in Milwaukee have risen to such an extent, that workers or small dealers who have come into the possession of a little property, often won by hard labor and the savings of many years, are ready to rise in mutiny. It is upon these that the increased burden naturally falls most heavily. Milwaukee Socialists are not ordinarily tax-payers, and so can be lavish in their expenditure of the public money, whose deficit is not to be supplied by them. Public dances, amusements and especially gifts to the children, whom they would attract, can thus readily be offered on an unprecedented scale.

It was the same policy the Roman emperors followed in keeping the populace upon their side. In fact these days of ancient paganism are often proclaimed by Socialists to have been far preferable to any subsequent Christian economy.

What should, however, militate most against the present administration is the fact that the army of the unemployed is said never to have been greater than under these officials, who promised to provide work for all. The general impression of business men, and no less of the working classes not in sympathy with Socialism, is that the promises of the party have not been redeemed. The sentiment is expressed that it has proved itself to be a lamentable failure.

What is worse, however, many of the officials are accused of being entirely incompetent for their positions. A clean sweep was made, as far as possible, not merely of the politicians of other parties, but likewise of tried and experienced men in the various departments, and Socialists without any previous training or qualifications, except vigorous campaign service, were at once rushed into office. Similar faults are not uncommon elsewhere, but are never carried to the same excess. So of the first Socialist Health Commissioner, the press tells us from Milwaukee: "The Health Department of Milwaukee is in the hands of a physician who has been refused admission to the regular medical societies of the city. . . . The first Socialist Health Commissioner was a tailor by trade." This was printed under date of April 16, when an epidemic of scarlet fever which was sweeping the city was, according to local physicians, ascribed to his inefficiency. On this we do not here desire to pass judgment.

Socialist officials, however, did not add to their prestige by trying to urge incontinently the purchase of a million dollar piece of property, insisting that it was an opportunity such as the city had never enjoyed before of concluding a most memorable bargain. Victor Berger, we believe, was the great advocate of the deal. The project, however, was not carried through at once, as had been insistently urged, and when the public assessors were called upon for their estimate it was found that the real estate was not considered to be worth two-thirds of the sum demanded. Whatever reasons are assigned for such transactions they certainly leave no favorable impression upon the tax-paying public of the city.

On the other hand it is somewhat to be feared that the opposition element is reckoning without its host in confidently forecasting the defeat of the Socialist party in the coming elections. This, indeed, is in nowise improbable, but Socialists in the meanwhile are most intensely active. There is, moreover, a large proportion of the population which is profiting by the lavish expenditure of the public money. Socialist literature is constantly spread broadcast among all classes of the workingmen, and delusive hopes are held out to them.

Every successful measure carried in their interest is attributed to purely Socialistic causes, while all the failures of the existing administration are ascribed to capitalistic conditions. Funds, moreover, are being collected to finance an English Socialistic daily paper. Since such dailies are already in existence in Chicago and New York, Milwaukee does not wish to be outdone.

By constantly accusing their opponents of ignorance and dishonesty, and slandering the Church and priests, and all things Catholic, they gradually produce the conviction that falsehoods, which are so often repeated and with such protestations of sincerity, must have at least some foundation in fact. At the same time, while defaming their opponents, no opportunity is lost of proclaiming their own self-righteousness and infallibility in matters social and economic. Socialists never do wrong when they act in the interests of their party. Virtue is all upon their side, and only hypocrisy, malice or ignorance on the other.

Nothing, finally, is so easy as to arouse discontent, and upon this Socialism feeds and breeds. In dealing, however, with real evils it exercises no discrimination, because this might lead to reform, while Socialism must, as far as possible, always aim at revolution. To venture upon a criticism of their methods is to be in the pay of capitalism and an enemy of the laborer. They alone have the monopoly of all that can promote the welfare of the working classes. Such a system of exaggeration and vilification may be used by other parties, but by none in so unscrupulous a way. These are some of the considerations which must not be overlooked in dealing with a Socialistic campaign.

J. H.

#### With Workers for Boys in Their Teens

Addressing himself to those who gather the young for religious purposes, and especially to priests so occupied, the writer, as the above heading indicates, is of the opinion that such benefactors do well by requiring that the objects of their care shall be more than twelve years of age. "But why not take young people earlier?" some may urge. "Boys can be more easily rallied at eleven than when a couple of years older." Probably the apostolic net could be more readily manipulated in connection with the younger lads; however, if the beneficiaries of the work were to be chosen with merely the view of facilitating things, our energies would be wholly turned to the care of juvenile citizens just enough "little men" to be trusted out of their mother's sight. Rather workers should look, not to the period of youth that demands lesser labor, but to the period that promises greater fruit.

It is towards the close of their boyhood that young people stand most in need of religious and especially of priestly attention. Let us fully realize that the fifteenth, sixteenth and seventeenth years are the crucial ones of early life; for it is within their compass that

the boy, experiencing newly awakened passions and a thoroughly aroused spirit of independence, commonly chooses his life course in spiritual matters, be that course devout, lukewarm or vicious. It is obvious, meanwhile, that the most efficacious means towards retaining our charges until the end of their seventeenth year is had by denying enrollment to lads who appear so youthful as to be unwelcome to their elders nearing eighteen. Hence, a definite age norm for the eligibility of candidates is needed. And here, as in every other department of the work, one should adopt, if possible, the rule that boy nature itself has established. This rule, for the present matter, is easily read.

Clearly enough our junior brethren do not, as a rule, enter optionally into any close association with mortals more than five years younger than themselves. Hence, if we would hold boys commonly until the end of their teens we must keep the condition authoritatively placed and spare our older followers the unnatural and unendurable trial of membership with social upstarts having less than thirteen years to their credit. Accordingly the present view calls for disuse of the method now commonly followed in parishes by which little chaps of twelve, eleven or even less, find themselves invited into the regular juvenile society. For the sake of an immense increase in rich results teenless beginners in life, who, of course, can receive other spiritual attentions while waiting, will have to be excluded from the ranks.

The proposed way of doing, efficacious in making willing captives of our young friends until the end of their boyhood, should gain additional favor in the eyes of observers who have noted that many boys will not advance further into the field of church societies than they are taken by a junior organization, and never pass into any young men's union. If all of those quitting the younger society were sure to join the older one, their departure from the junior ranks might be tolerated, say, in the sixteenth year; for then the certain advancement of all of the boys into the senior fraternity (though doing the senior fraternity an injury about to be noted) would at least bring to all of the boys a continuance of special care. But since a large percentage of those retiring from the juvenile organization are deaf to the invitation "ascende superius," it becomes doubly important to hold juniors beyond the sixteenth year and until the full dawn of maturity in the younger branch, which, fortunately, juniors can be induced to join almost en masse.

This conclusion is confirmed when we turn from striplings who will never connect themselves with the young men and consider oppositely disposed striplings ready to ambition that step, even ahead of time. As it is at once seen, the welfare of the older organization demands that the boys, as long as they are boys, be kept in their place; or, in other words, that youngsters be preserved from needing the older organization prematurely. No doubt restless chaps of insufficient age, when done with the



junior branch, gain by membership in the senior branch; their gain, however, is at the senior body's sore expense. For the young men's society, once it is invaded by lads of less than eighteen, suffers an ultra youthful shading intolerable to the older beneficiaries, whose welfare the society has paramountly in view. Accordingly a glance at important details argues new worth for the method that seemed necessary from a first and general view of the situation.

By all means let workers for juveniles—and especially priestly workers—accept for consideration the presentment that the boys' organization should be made popular with boys nearing maturity and should be limited, consequently, to lads in their teens.

GEORGE QUIN. S.J.

## CORRESPONDENCE

### England's Economic Troubles

LONDON, August 16, 1911.

When the London strike began the chiefs of their trades unions opposed it, but the men refused to resume work and the leaders became followers. They had to recognize the strike or abdicate their position. Other classes of dock workers began to follow the example of the coalers. At first the unrest was local and sporadic. But it spread from dock to dock and extended to various branches of the transport trades. Carters, lightermen and tugboat men discovered that they also had grievances, and the strike committee set to work to organize a general stoppage of London's food supplies.

The carters' strike was the most serious element in the situation. But it was only serious because at the outset the police gave no adequate protection to those who were willing to work. I don't know what kind of a "story" has been sent across to you by the cable, but I daresay it reflected the more sensational reports published in the London press. I am giving you the plain facts.

London has the disadvantage of being an aggregate of several great towns, and there is, therefore, a multiplicity of local authorities. As is the case with most European capitals the police is not a municipal service in the ordinary sense of the word. It is controlled by the government. The Home Secretary is responsible for it, and has under him a chief commissioner of police. London crowds are generally very orderly and our police, who carry no arms, are experts in the art of handling them. There has not been a serious riot in London for twenty-five years. I do not count the absurd siege of the house in Sidney street, held by two Russian burglars last winter. The police would have cleared the house in five minutes if they had been allowed, but a Home Office official insisted on the troops being used. Before this farcical affair not a shot had been fired in a London street by a soldier for more than sixty years. Every other European capital has often during this time been the scene of bloodshed.

Even during last week's dock strike and carters' strike there was no serious rioting in London. There would have been none at all only that unhappily the Home Secretary, Mr. Winston Churchill, afraid of losing votes among the workers, appears to have at the outset

held the hands of the police. During the first two days of the strike crowds of strikers stopped carts, took out the horses, sometimes overturned the cart, and assaulted the drivers. The police made no arrests, but confined themselves to preventing the carts from being plundered. Drivers who were quite willing to work were afraid to take their carts out when they found that they could not count on police protection.

The result was that by the third day of the strike the streets were almost clear of traffic. As petrol could not be got from the warehouses along the river the motor bus companies reduced their service in order to economize their supplies. The newspapers brought out alarmist "contents bills," "London Threatened with Starvation," "Stoppage of Food Supplies," and the like. As a matter of fact the only serious stoppage was that of the supply of ice, and in London ice is not so freely used as in New York, so it did not much matter. Ice for the hospitals was passed through by the strikers themselves. The shops had a good reserve of food supplies, and in the warehouses there was enough to keep all London fed for weeks to come. Every reasonable man knew perfectly well that, anxious as he might be to deal tenderly with the hundred thousand strikers, Mr. Churchill could not afford to risk the position of the government by allowing them to blockade the food of six millions. On the fourth day of the trouble the Home Secretary announced that the police had orders to deal vigorously with any attempt to stop transport in the streets and that the troops at Aldershot Camp were ready to move to London if necessary to escort carts and protect the handling of goods at the warehouses. That day the movement of food supplies began again. Strings of carts, escorted by a few policemen, passed freely everywhere, and even the crowds of strikers made no attempt to stop them. Partial strikes in the railway goods yards caused some trouble, but the transport strike was broken so far as London was concerned.

Meanwhile, the Government had arranged conferences between masters and men, presided over by Mr. Aswith (not Asquith) a permanent official of the Board of Trade, who is a specialist on Labor disputes. On Friday and Saturday last agreements were signed for dockers, lightermen and carters to resume work, all the fair claims of them being granted. It was a real success for the workers. It had been won so quickly because their demands were moderate enough for the employers to hesitate about forcing a long fight in the face of the heavy losses that even a success would entail.

And the remarkable point about the strike was that it was carried through without one of the Labor Members having anything to do with it, and the boldest of the strike leaders was a man who for three years has been denouncing the Labor party as a political sham and urging the workingmen to inaugurate a class war on the lines of the French Socialist Syndicates. This is the really serious aspect of the business.

Meanwhile, the strike mania has spread through England, but there is now no disposition on the part of the authorities to let things drift. At Liverpool there has been bloodshed, but there the back of the strike is broken and the workers have refused to respond to the call for a general strike. The Glasgow strike has collapsed. The hopes of the agitators are now pinned on a proposed general strike of the railways, synchronizing with a tramway strike in London. The result will be known before this reaches you. But the railway companies are prepared for a fight and have the sympathy

of the general public, because the men have broken the agreement arrived at through the mediation of Mr. Lloyd George in 1907, when a general railway strike was threatened and was averted by the establishment of a Conciliation Board, to which all future grievances were to be referred, the men agreeing to keep at work while the arbitration of the Board was in progress. The companies declare their readiness to observe the agreement and submit all questions to arbitration. The men threaten to stop work at three days' notice. This puts them hopelessly in the wrong.

Mr. Churchill has announced that all the forces of the crown will be used to repress rioting and to secure the free supply of food to the people. He has instructed magistrates and chiefs of the police that, although the law allows the "peaceful persuasion" of pickets during a trade dispute, they must not be escorted by menacing crowds. Most significant of all is the fact that Mr. William Crooks, a Labor member of the House of Commons and a genuine workingman with a most honorable record of public service, proposes that a law should be passed limiting the existing right to strike. His suggestion is that it should be enacted that the reference of trade disputes to arbitration should be made obligatory; that the right to strike if the dispute is not settled by the arbitrators should remain, but that to promote a strike, or incite men to stop work without reference to arbitration or pending the arbitration, should be a criminal offence. Some such measure is certainly necessary to enable the Government to deal with self-appointed "leaders" of the workers, who take it on themselves to declare industrial war at a moment's notice, and some of whom are less interested in the welfare of the toilers than in the dream of a Socialist revolution

A. H. A.

### Revolution Crops Out in Spain

MADRID, Aug. 14, 1911.

Although at the outset Premier Canalejas busied himself in belittling the significance of the recent mutiny aboard the man-of-war *Numancia* while in African waters, the bitter truth now appears that the event was of vast importance, for it has shown the fatal consequences of the truckling attitude which the cabinet has long assumed towards the revolutionary elements of the country.

The unqualified license and impunity with which Republicans, Socialists and Anarchists carried on their dangerous propaganda against the country, the army, and society in general by inciting the people to revolution, crime and lawlessness must necessarily have brought matters to such a pass that the affair of the *Numancia* might well have been the first act of another "bloody week," like that of Barcelona in July, 1909.

The plan of the conspirators was to get possession of the ship and sail for Málaga or Barcelona, where they would proclaim a republic and call on the rabble to arm in the cause, their intention being to reproduce the Portuguese revolution of October 5, 1910. They looked for the cooperation of other ships of the Spanish navy, among the crews of which compromising documents had been distributed.

The outbreak on the *Numancia*, therefore, was distinctively revolutionary. But, who had framed the scheme? Where was it formed? Those who can answer these questions, if they can be answered just now, maintain a noncommittal silence, but there is more than

a mere impression abroad to the effect that the author or authors of the work have taken all pains to remain in the background after urging a few misguided men along the road that led to their utter undoing.

What seems to be certain is that in certain Parisian centres of political activity, it was known some days in advance that the mutiny was to take place, and the approach of grave public events in Spain was a topic of conversation. Moreover, it was whispered that a large sum of money had been advanced by French bankers to a Spanish revolutionist, whose identity it is not difficult to discover in a well-known politician who has been at the forefront in all Spanish revolutionary efforts for some years back.

Here we must remind our American readers that, although the mutiny aboard the *Numancia* was in reality a Republican outbreak, he would be simple indeed who would think that only certain Republicans had a hand in it. Our chief reason for our assertion is the state of disintegration in which the Republican party in Spain now finds itself; for its leaders are in a condition of chronic discord and contention. They detest one another, insult one another, and their personal organs in the newspaper world keep up the strife with copious quantities of coarse invective. The honorable and sincere members of the party do not attempt to hide the disgust they feel at the meanness, cunning and political mud-slinging of the leaders, while the common people have lost faith in them and turn a deaf ear to all talk about the speedy coming of a republic.

Lest this view of ours seem narrow and one-sided, we shall jot down some recent utterances of prominent Republicans as read in the Madrid press. Eugenio Noel, for example, is one of the most "advanced" Republicans in the country. It is hardly a week since he finished a term in jail for his share in a revolutionary attempt against the public peace. "Republicanism," he writes, "is mixed up and mildewed; it is glutted with offal from the streets; it is rotting by inches; it is going to pieces in a terrible way. Republicans now jabber and scold and shake one another; they claw and pull hair like women of the streets; they have missed the trail and lost their way; they are eaten up with envy, and cupidity is gnawing at their vitals. They have brought ridicule upon themselves and disaster upon the party."

To this rather forcible arraignment of the party and its tactics, Barriovero y Herrán, another prominent Republican, adds in the party organ, *La Palabra Libre*: "If when the republic is established, we are to be as we are now, it is better not to have one; for in this case the great political revolution would amount to no more than a display of fireworks."

The conclusion that we draw is that a party without organization and without able leaders, a party which is the victim of the squabbles of its own members, is not the party to start a grave revolutionary movement in the country. Yet this is the party that Canalejas fears; he flatters and cajoles and wheedles its members, and sacrifices to them the great interests of state.

The official organ of the premier in Madrid is *La Mañana*. Though devoted to his interests, it could not forbear reading him a lesson on his unmanly course towards the torn and discordant elements of republicanism: "The policy of the cabinet flows unbroken through one ditch, which is fear of revolution. For the sake of pacifying and placating revolutionists and radicals, Señor Canalejas hoisted the banner of anti-clericalism and unfolded a sectarian program which deeply wounded the religious



sentiments of the country. For the same purpose he has brought forth his laws of compulsory military service and suppression of the excise; and he proposes to do away with the death penalty and even with life imprisonment. Now, all this amounts to a true and a truly disastrous revolution in Spain's life, economic, juridical and social. For fear of displeasing the radicals he let French agitators come to Madrid and publicly preach lawlessness and sedition, and he showed those disturbers of the peace a hospitality that he would not grant to peaceable Portuguese fugitives, whose only crime was that they were monarchists. And when he thought that with all this mildness and these caresses he was disarming revolution and bringing the radicals within the bounds of legality, lo, a spark from the Numancia comes to prove to him that with all his cringing he has simply succeeded in compromising the highest interests of the nation and in precipitating a difficult and dangerous state of affairs."

Premier Moret was ousted by his partisans, the Liberals, because he played into the hands of the Republicans, and it looks as if the same fate were reserved for Canalejas. Goaded into something akin to alertness by the harsh comments of even his own party organs, Canalejas seems to be startled by the effects of his official action, and has declared that he will not be deaf to the just outcry of public opinion; but we Spaniards have learned to put little trust in his sincerity and firmness. Meanwhile, the radical press furiously assails him, styling him an enemy of liberty, of democracy, of the people. So Satan rewards his servants!

NORBERTO TORCAL,  
President, Spanish Associated Press.

### Annecy's Recent Commemoration

PARIS, August, 1911.

The hostility of the Government to Catholic celebrations is well known. At Orléans officials did their best to deprive the patriotic and religious festival of its solemnity, and at Nancy the splendid gathering of the Federation of Catholic Athletes was an unqualified success, in spite of the opposition of the Prefect.

An exception was found at Annecy, where on August 2, the shrines of St. Francis of Sales and St. Jane de Chantal were transferred from the old to the new Monastery of the Visitation in presence of an immense throng, more pilgrims than tourists. The popularity of St. Francis at Annecy is such that his name served as a link to bind hostile powers together, at least for the time being. The Government's attitude was passive, not hostile.

The site of the new convent was selected by the Government, the Municipal Council and the nuns themselves, under a friendly agreement by which their former convent was given up to the town. The fact is so rare that it deserves to be noticed. The building stands above the lake, and the citizens of Annecy contributed generously to its erection; one one occasion two beggars brought each a handful of coppers as their offering.

Prompted by their love for their illustrious fellow-citizen, the inhabitants spared nothing to provide for the pilgrims, whose members sorely taxed the resources of the little town. Despite narrow means, families contrived to lodge and feed, free of cost, the pastors from the Alpine villages. "I have washed and tidied the one room I possess," said a poor woman to the nuns, "here is

the key, I wish to give it up to a servant of God during the novena."

In the night between the 1st and 2d of August no one slept much at Annecy; the streets were alive with workers decorating the houses, and the churches were filled with pilgrims who could find accommodation nowhere else. At an early hour the bells gave the signal for the procession. Fifty bishops, among whom were two cardinals, with abbots, prelates, religious men and women of different Orders, escorted the relics to the new convent. The remains of the two saints were borne on cars, magnificently appointed, drawn by four horses led by men in medieval costume, whose quaint appearance gave a picturesqueness to the scene. The great, great nephews of St. Francis and some of St. Jane's descendants followed on foot. Cardinal Maffi, Archbishop of Pisa, said Mass on a platform in front of the new convent; the blue sky, snowy mountains, the still and smiling lake and quaint little city making up a singularly lovely picture. Seldom has the splendor of a religious celebration been displayed in a frame-work so exquisite.

But external conditions, however fascinating, are only a secondary feature. What must strike those who penetrate below the surface is the influence St. Francis of Sales still exercises over the twentieth century French people. Certain traits of his character appeal strongly to our twentieth century sensibilities, thus he loved and understood nature at a time when its grandeur and beauty were a sealed book to most men. An eminent French writer, M. Henry Bordeaux, himself a native of Savoy, justly observes that Jean Jacques Rousseau is wrongly supposed to have discovered nature and its thousand beauties. Long before, St. Francis of Sales had written with enthusiasm of the peaks, the glaciers, the splendid panorama of his native land.

A Savoyard by birth, he was intellectually a Frenchman, and some of his writings entitle him to a high place among its literary celebrities. His language may be old-fashioned, according to our modern ideas, but it is elegant, natural, graceful and clear. Our twentieth century writers appreciate its classical charm and quaint originality, so did the saint's contemporary Henri IV, a keen critic, as well as a good soldier, who was an enthusiastic admirer of "L'introduction à la vie dévote." "This little book surpasses my expectations," observed the King, who might, with advantage, have put into practice some of its precepts.

Strangely enough, the statue of St. Francis of Sales, which a literary academy founded by him is about to erect on the great square of Annecy, is the first to be raised by the town folk. M. Henry Bordeaux tells us that a tiny village called Lullin set Annecy the example of faithfulness. In 1898 the villagers, whose forefathers had been converted by the saint, placed his statue on the high peak of Le Forchet, whence he reigns over the country. The village Curé selected the spot. "There is no road to lead to it," objected his parishioners. "That matters not. You will make one." And the mountaineers, having no gold to spend on "Monsieur François," gave their time and labor to make a road leading up to his shrine.

St. Francis was absolutely staunch where principles were at stake, and the following words of his are especially applicable to Franch Catholics, whose work for the defence of religion is often hampered by their internal divisions: "I hate from principle and from inclination to see Catholics quarrel among themselves."

ANGLO-FRENCH CATHOLIC.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### The Eames-Gorgoza Marriage

As soon as the affair of the Eames-Gorgoza marriage came before the public, we put ourselves in communication with the ecclesiastical authorities in Paris, asking for a statement of the conditions under which the marriage was performed. Unfortunately, the Archbishop was absent, and our impatience to get at the facts failed to be appreciated. Finally, on the 28th of August, and, consequently, too late for our last issue, which was already in press, the following letter came to hand. We give a verbatim translation of the French text:

Archbishopric of Paris,

Paris, August 12, 1911.

To the Reverend Father Campbell,  
Reverend Father:—

In reply to the letter which you addressed to Monseigneur, the Archbishop, during his absence, on the subject of the Gorgoza-Eames marriage, I can tell you that Madame Eames was free according to canon law. She had not been baptized and had been married to an unbaptized person. In becoming a Catholic she availed herself of the Pauline privilege procuring a dispensation from interpellation, granted to her by the Holy Office June 28, 1911. As regards M. de Gorgoza, I was under the impression that he was a single man. Your letter has reawakened my attention. The priest who blessed the marriage informed me that M. de Gorgoza had indeed contracted a previous marriage, but a purely civil one, and that he had regarded it as null. I have ordered a new inquiry in the matter. Accept, Reverend Father, the expression of my religious respect.

E. DESCHAMPS, (Official).

Besides this official explanation we have reliable information that the first Madame de Gorgoza is a Jewess. It will be scarcely necessary to remind our readers that an exact statement of facts on the part of applicants for Church dispensations is always required.

### The Responsibility of the Press

Unfortunately, the daily press is fast acquiring the habit of describing violations of the moral law with a crudity that is simply revolting. But when we are presented with whole columns of reports of the erotic slobberings of an avowed and unblushing adulteress, who talks about her emotions, her ambition to solve the "sex problem," her associations with every chance comer, her future prospects of livelihood, etc., we ask in amazement whether the reporters who gathered this vile stuff, and the editors who sent it to the printer, have wives and mothers and sisters and daughters? Will they be gratified when they see them absorbing this deadly poison? The papers that contain this horrible interview are piled up on every breakfast-table in the land and are devoured on the cars by old men and old women and by girls and boys, with an avidity which, for any one who gives it a thought, is full of menace for all the decencies of life.

We try to stop the cholera at Swinburne Island; we spend millions on sweeping and flushing the streets to keep off disease; we have gone stark mad about disinfectants in everything we use, but here we are bringing into the sacred precincts of every home in the land, or, rather, into every heart of the land, the most deadly kind of moral infection. There are crowds of decent, upright young fellows who are earning their living reporting for the press, there are editors in every department of the great journals whose lives are pure and whose first instincts are for what is right and proper. Why can they not come together to protest against and to prevent this criminal misuse of the great powers of the press, whose purpose ought to be to purify and preserve the people, and not to drag them down into a condition of mind and heart which must inevitably bring disaster on the nation?

### Some Queries for Catholic Parents

Do we want our children to grow up learned merely, or good as well?

Do we want our boys to become sharp and shrewd men merely, or honest and God-fearing too?

Do we wish our girls to be clever and accomplished merely, or pure and modest also?

Do we want our little ones to learn only about what is here below, or shall we have them taught something about Heaven too?

Do we want the children God gave us to be fitted only for a successful temporal career, or shall we have them trained to enjoy everlasting happiness as well?

Do we believe that what our boys and girls are is at least of as much importance as what they know?

Do we hold that character building is as useful as head training for our sons and daughters?

Are we of the opinion that one hour of Sunday school is sufficient to offset all the influences hostile to their



faith that our children will be subject to in non-religious schools?

Do we really believe that our Catholic Faith is indeed the pearl of price for whose preservation and protection any sacrifice must be made and every safeguard adopted?

But if we firmly hold all these truths, how can we in conscience send our children to those schools in which religious instruction forms no part of the curriculum?

### Political Politeness

M. de Broqueville, the Prime Minister of Belgium, is a marvel of urbanity. He will smile and smile, no matter what villainy is arrayed against him, and he has the trick, or the grace, of always prevailing. He is like "Foxy Grandpa" with the boys. He does not irritate his opponents. He has often exercised this remarkable power in minor positions, but on August 15 he stood the test as Prime Minister. A monster demonstration of Liberals and Socialists had been planned to take place in Brussels on that day, and two or three hundred thousand people were to gather there from all parts of Belgium to shout in the streets and squares for universal suffrage. It was the war cry that was to upset de Broqueville at the next election.

But the 15th of August is a general holiday, and the cars are always crowded on that occasion with good-natured and happy excursionists. How would the extra two or three hundred thousand angry and disgruntled political shouters find accommodations? Why, de Broqueville himself, their arch enemy, whom they were going to unhorse, would be at their service, with his suavity unruffled, as usual. He was Prime Minister indeed, but he was also Minister of Railways. He could have blocked the game of his enemies if he wanted, but he did not, and hence, when the morning of the 15th dawned, the astonished people saw innumerable and interminable trains standing at every station in Belgium, and all on the track for Brussels. Freight trains had been commandeered and generously fitted up with seats and supplied with lamps, and even cars from Germany and France had been hired to meet the demand. No one could grumble, for every one who had a ticket or the inclination could go to Brussels and denounce the man who was assiduous in helping them to go there. He even gave them rebates.

It was a curious situation. De Broqueville was giving his enemies hand grenades to throw at him. No doubt the whole thing had been planned to "put him in a hole," but he kept out of it. The other people were in it. He must have smiled when it turned out that the two or three hundred thousand who threatened to choke the traffic had, when the last trains pulled out, dwindled down to sixty or seventy thousand. A less clever man might have yielded to the temptation to prevent the demonstration by pleading the impossibility of transporting such a multitude on one day to the same place,

but he saw very plainly that such an excuse, which would be perfectly valid on any other occasion, would have been used against him on the 15th of August, and especially on election day. Now they would have to hold their peace. No one could have done more to oblige them. He was like a fighter who gives his adversary every advantage and then beats him. He scored another point that day. The rally in Brussels was to demand universal suffrage and also to protest against the *bon scolaire*, the ticket which was to give every father of family the right to send his children to any school he chose. Just before the 15th de Broqueville let it out through an interviewer that there was not going to be any *bon scolaire* in the School Bill that was to be introduced. The result was that the program of the manifestation was cut in two. He also made it clear that his new scheme was going to look, first of all, to the preservation of communal rights, which has been the pet patriotism of every Belgian for centuries. In brief, he kept the demonstration down to the issue of universal suffrage. But as very many of the Liberal party are bitter against granting universal suffrage, the cheering for it must have been half-hearted at best. On the whole, the adroitness of the Prime Minister in this first public test to which he was subjected promises well for the success of his party in the difficult circumstances in which it now finds itself.

### Mixed Marriages

Holland has its troubles with mixed marriages, like the rest of the world. The Catholics of that country are about two-fifths of the population, but there is a very considerable leakage due to marriages with those outside the Church. Some one there has been making out statistics, and he finds from the first inquiry that out of 3,426 children who were born of a Protestant mother and a Catholic father 1,747 became Protestants, 1,312 remained Catholics, and 376 had no religion at all. The mother's influence prevails to some extent over that of the father, who probably did not amount to much in determining which way his children should go. Another count was taken of 66 children where the mothers had no religion at all and the fathers were Catholics. There was about an equal division in the matter of religion in the offspring. In the third place the delusion about the influence of a Catholic mother prevailing over that of a Protestant father was upset completely by another inquiry. There were 3,455 children of such unions, and of them 1,242 had embraced Protestantism and 1,851 were brought up Catholics. The remaining 362 had no religion at all. On the other hand, it was found that of 61,101 children whose parents were both Catholics 61,017 remained staunch in the faith, and only 30 had lapsed.

There is no wonder that the Church is so insistent in its protests and its appeals against mixed marriages. She is fighting for her life.

### Report on Sane Fourth Legislation

"The result is evident: the smallest number of lock-jaw cases and of deaths reported in any year since the *Journal* began the collection of these statistics, fewer destroyed eyes, fewer maimed bodies, and an astonishing reduction in the number of injuries."

Thus does the *Journal of the American Medical Association* summarize its report, published August 26, of the great saving in life and limb due to the nation-wide campaign begun more than a decade ago against the old-time celebrations of the Nation's birthday.

The words quoted refer to the decrease in the number of lives lost and in the number of persons injured in Independence Day celebrations last July. In 1903, when the American Medical Association started its annual reports, 872 persons were killed and 4,449 were maimed or otherwise seriously injured in Fourth of July accidents; this year but 67 lost their lives and 1,603 were injured. The report gives interesting information of the good accomplished since the Sane Fourth movement had its inception. In the nine years since 1903, during the day's celebrations, 1,719 persons have been killed—the great majority of them while Sane Fourth legislation was still considered a dream. In that period, too, 37,410 persons were injured. There is a steady rise in the figures of the killed and maimed until 1906. Then the movement began to take active hold, and the figures began to go down until this year, when, as was said, they reached their minimum.

Naturally the improvement is particularly noticeable in the large cities. New York and Chicago used to be especial sufferers in the lists of sad casualties; both of these cities, however, adopted in 1911 the Sane Fourth idea, with happiest results in the tale of the day's accidents.

The *Journal of the Association* very properly places the responsibility for further amelioration of the evil upon the city governments. Its report says:

"It is up to the city government to decide whether or not the maiming of thousands, the agonizing deaths from lockjaw, and the burning to death of little children by fire from fireworks are to be continued. . . . Prohibitory ordinances are most effective and permanent, as shown by the results in Baltimore, Washington, Cleveland and in other cities, and even restrictive ordinances, if enforced, are effective, as shown in New York, Chicago, Toledo and elsewhere."

A reason of congratulation, too, is the cheering report coming from every section of the land that, in place of the senseless din of former years, more truly patriotic methods have been employed in keeping Independence Day. The more general adoption of positive methods of reform will speedily work unto the desired end, and "our national Independence Day will cease to be a day of destruction and become a day of joy, of recreation, and of enlightenment."

### A Militant Catholic

Those who had the pleasure of meeting the Marquis of Villalobar while he represented Spain in Washington will be glad to read of his action at the railway station of Rocio, in Lisbon, shortly after the overthrow of the monarchy. It is taken from the *Noticiero de Vigo*, a newspaper published near the border. The marquis, who was at the time Spanish representative in Lisbon, had gone down to the railway station to see off some friends who were starting for Spain. Some fifty or sixty nuns, who had been expelled by the Republican Government, were brought under a heavy guard of soldiers to board the same train. Huddled in a corner while the train was being made up, the poor nuns, who thought that their last hour had come, were saying their prayers. This was too much for the drunken soldiers, who took a fiendish delight in hustling them about, pinching and shoving them, with no attention to their tears and cries. Officers of the army and the great Bernardino Machado himself, who is called the brains of the Portuguese republic, looked idly on, and said not a word, made not a sign to those savages. Furious with indignation, the marquis accosted an army officer. "You are unfit," he said, "to wear a uniform and a sword; an honorable officer would suffer himself to be killed rather than consent to these outrages on defenseless women." The officer replied that he could not control his soldiers. The marquis thereupon took his place by the nuns and stood there brandishing his cane and keeping the tipsy soldiers off until the train was ready. He then expressed his feelings to Bernardino Machado, who had been a dumb and unconcerned spectator of the whole proceeding. "A republic born in this way is born in shame," said the marquis. Machado shrugged his shoulders and went out on the platform to receive the plaudits of the crowd and of the soldiers who had been guilty of the unspeakable rudeness towards the nuns.

There are storms and storms. In these Eastern States we are all familiar with the black cloud which suddenly turns day into night and compels all abroad to rush for shelter. At Sissons, in California, a cloud came over the sky the other day, so thick that it stopped a game of baseball; for in the obscurity the flying ball could not be seen. It was not a rain cloud with thunder and lightning in its bosom. It was not a cloud such as pours down hail upon the ripening wheat in the Northwest. It was a cloud of butterflies! Happy California, where the terrors of the air reveal themselves, not in tornados, but in butterflies! Still, a cloud of butterflies, beautiful as it must be, may mean—how many caterpillars?

A Masonic Congress in Rome is announced for September 20th to 24th. If the milder brethren in England and America will only attend, they will hear a typical



discussion on the first subject on the program, "What measures shall Masonry take to prevent the ecclesiastical power from influencing the State and interfering with the free development of social progress?" An effort is expected on the part of the "Grand Orient" to dominate the Congress and to extend its control over all Masonry. The expulsion of religious from Italy has been promised for 1912: but the precipitancy in Portugal, whose revolution was originally expected to follow, and not precede, the action of Spain against the Church, and particularly against religious, has upset the Masonic program in a measure. We shall see what we shall see.

#### MORE COMMENTS ON THE "ENCYCLOPÆDIA BRITANNICA"

Thus far, excepting a criticism of the article on the "Jesuits," in the "Encyclopædia Britannica," by the *Month*, not a word of condemnation has been heard from the English Catholic press. The London *Tablet* almost appears as its apologist. Are the English Catholics afraid to speak even when the most sacred doctrines of their faith are assailed?

The first protest that comes to our office from across the seas is taken from the London *Universe*:

"It is a pity when English literary methods are so open to distrust that they challenge even the criticism of Transatlantic writers. And it is a thousand times more to be deplored when those methods are exerted in fostering anti-Catholic prejudices. We should have thought such an eminently respectable undertaking as the promoters of the 'Encyclopædia Britannica' have set their hand to might at least have been free from statements which would discredit the stump orators of the Protestant Alliance, and might have been left to ignorant fanatics to exploit—if, indeed, they had to fall back upon such weapons! But an editorial in a recent number of *AMERICA* calls attention in such a trenchant indictment to the fashion in which Catholic questions are dealt with in the 'Encyclopædia' that every English Catholic is bound to reinforce the protest. We pass over the claim that work makes to provide the most 'comprehensive, thorough and absolutely precise statements on every subject of human interest,' as a qualification worthy of an age which is nothing if not self-advertising. But what we cannot pass over, in common with the editor of *AMERICA*, is the deliberately misleading and absurd glosses given to Catholic subjects.

"At least the promoters of such an ambitious undertaking might have respected their readers, who are presumably educated men and women, if they had not respected the truth—which counts for so little with so many of our critics when writing about the Catholic Church."

"The editors of the 'Encyclopædia Britannica' were entirely conservative when they entrusted the preparation of the article on 'vestments' to a Catholic writer. It would not do, however, to ask Catholics to write on questions of historic or theological moment, even when they were best informed and most interested. That evidently would be conceding too much. Is it not conceding too much for Catholics to spend their good money in support of such a work?"—*Catholic Transcript*.

"No competent and impartial critic of the 'Encyclopædia Britannica'—at least no such critic who is a Catholic—will dissent from this summing up of its defects by Father Campbell, S.J., the editor of *AMERICA* . . .

"Until such a new and very thoroughly revised edition appears, Catholics may well forego the luxury of heaping coals of fire

upon the publishers' heads by purchasing the work."—*The Ave Maria*.

"Some months ago we were taken to task by the publishers of the new edition of the 'Encyclopædia Britannica' for an editorial expression to the effect that, in so far as Catholic topics were concerned, the edition was little if any better than the old, which since the beginning had been notoriously bigoted and unfair.

"Lately the Jesuits have entered the lists and a series of articles has appeared in *AMERICA*, whose purpose it was to show the utter absurdity of the Encyclopædia's article on the Jesuits, in which were palmed off on the public old, shop-worn travesties of historical and religious truth, interweaving in the story, as Father Campbell says, malignant insinuations, incomplete and distorted statements, suppressions of truth, gross errors of fact, together with a continual injection of personal venom which makes the argument the plea of a prejudiced prosecuting and persecuting attorney endeavoring by false testimony to secure the conviction before the bar of public opinion of an alleged culprit."—*Catholic Chronicle*.

From Henry Broughton Sullivan, Detroit:

"Permit me to congratulate you on the fine exposition of the 'Encyclopædia Britannica.' Your article should be published in pamphlet form and given wide distribution. A work like this should be formally condemned also by the Federated Catholic Societies."

From J. C. Starr, attorney at law, Vinita, Okla.:

"I thank you very much for your article dealing with the 'Encyclopædia Britannica.' I was about to buy a set of this new edition, but after reading the criticism in *AMERICA* showing the unfairness of this 'Encyclopædia' to the Catholic Church I have changed my mind and will not make the purchase. Instead I have purchased 'The Catholic Encyclopedia,' and also the 'New International.'"

From Dr. J. J. Rodman, Owensboro, Ky.:

"Please send me *AMERICA* for another year. The criticisms of the 'Encyclopædia Britannica' are more than worth the price of the journal. I have prevented one sale by telling of the criticisms."

From Col. D. A. Lyle, U. S. A., St. David's, Penna.:

"It is unfortunate that a work designed to be monumental and authoritative should show so many evidences of insular bias and intentional misrepresentation and defamation."

From C. J. Thorburn, New York:

"The 'Encyclopædia Britannica' is so thoroughly unreliable on religious and historical subjects that ignorance is the only excuse for consulting it on those subjects."

From a public official of Clinton, Mass.:

"I regret that I had not a chance to obtain this knowledge two months ago. . . . In assisting to place a set in our Public Library I acted without knowledge of the fact that the 'Encyclopædia' was bigoted and prejudiced. I certainly would not have voted to place a set on our shelves, and I believe the Protestant members on the Library Board would have agreed with me. . . . Your work in showing up the errors of this traducer of our Faith is deserving the gratitude of the Catholic and I should say the whole educational world."

It is interesting to note in this connection that, while Catholics are complaining about the treatment they have received from the 'Encyclopædia Britannica,' its projectors are quarrelling with each other about a division of the profits. A suit has been filed

in the Supreme Court for \$5,200,000 damages. We quote from the *Times* of August 31:

"Walter Montgomery Jackson filed an amended complaint in the Supreme Court yesterday in a suit against Horace Everett Hooper. He alleges that, by the failure of Hooper to carry out the terms of a contract to buy the stock of the Hooper & Jackson Company, Limited, of England, and also to buy the stock of the Encyclopædia Britannica Company, he has suffered damages which he places at \$5,200,000.

"With the summons and complaint there was filed a notice that the action would be set down for trial in the Supreme Court in May next.

"The complaint states that Hooper and Jackson owned jointly 9,994 shares, worth about \$5 each, of the Hooper & Jackson Company, Limited, and 2,498 shares of the Encyclopædia Britannica Company. These shares represented the entire capital shares of both companies, with the exception of small parts which were issued for corporation purposes. There was also a mention made of a note for \$500,000 which Hooper and Jackson owned jointly. In 1908, the plaintiff alleges, disagreements arose between them, and this led to a suit in the Court of Chancery in New Jersey. To settle all the trouble, Jackson alleges, Hooper agreed to purchase all the stock of both corporations within three months from the date of the instrument, and in the case of failure he was to forfeit \$25,000. A copy of the agreement shows that the purchaser was to insure his life for \$1,000,000 for the benefit of the Hooper & Jackson Company and was to make a payment of \$750,000 in installments. There were provisions, too, that no employe was to receive more than \$10,000 yearly.

"The complaint alleged that employes were paid excessive salaries and that the litigation in the New Jersey court had caused excessive damages to the eleventh edition of the 'Encyclopædia,' the work on which had to be suspended because of disagreements between the principal stockholders."

#### A DIFFERENT VITERBO

At the present time the name Viterbo conjures up unpleasant pictures in men's minds. It is the town where the shrieking Camorristi in the iron cage, which is planted in the very sanctuary of an old dismantled church, are being tried in the most unusual fashion for a long series of crimes which seem to run through the life of every one of them. It is like a scene of the Inferno. But at the beginning of this month quite another spectacle was to be witnessed in the same little town, and it may not be inopportune to recall it, as a relief from the horrors of the court-room in the ruined church.

In medieval days, when everyone was more or less engaged in violent and prolonged quarrels with his neighbor, it is possible, indeed highly probable, that Viterbo, the "city of fountains and beautiful women," was a lively spot in which to reside.

It still in this twentieth century remains decidedly medieval in character, but the excitements of its stormy past are now entirely omitted from its program. It is picturesque, eminently so, and artistically beautiful, but it is in addition one of the most melancholy-looking towns in Italy, and not only the superfluities of modern existence, but also a certain number of its necessities are conspicuously absent from within its gates.

Once a year, however, on the third and fourth of September, it awakes from slumber after the fashion of the sleeping beauty at the prince's kiss, and assumes a temporary rôle of animation very unlike its usual condition of dreamy languor. The hotels, such as they are, are filled to overflowing, pilgrims and visitors arrive from far and near, everyone who possesses a spare room promptly lets it, and the gloomy, narrow streets are crowded with strangers.

It was in 1664, when the plague was devastating Italy, that the Viterbese made a solemn vow to their youthful patron, St. Rose,

that they would annually carry her statue in procession around the town if she would obtain their deliverance from the scourge. Their prayers were answered, and every year the procession of the *Macchina*—one of the most quaintly picturesque sights to be seen in Italy—takes place on the eve of the festa. After Vespers have been sung in the Church of Santa Rosa, where the saint's body lies in a gorgeous silver sarcophagus, the streets are lined with soldiers and Carabinieri, and a burst of martial music heralds the approach of the famous *Macchina*. This imposing looking structure measures sixteen metres in height, and is composed of carved wood and painted cardboard, and each tier is illuminated with hundreds of candles.

The statue of St. Rose in her Tertiary habit, a wreath of her namesake blossoms on her head, crowns the summit, carved figures of the twelve Apostles stand below, and pictures representing various episodes in the saint's brief but eventful career are painted in each one of the revolving sides. It is borne on the shoulders of sixty-four men, dressed in medieval costumes of white and crimson, such as one sees in the frescoes of Pinturicchio, and it gleams through the dusk of the September night like a tower of living flame. Windows and balconies are draped with gaudily tinted tapestries and vivid crimson hangings, and twinkle with gaily colored lanterns, and the southern moon shines down upon a somewhat motley crowd of spectators.

There are English and American sight-seers, and German tourists, dignified monsignori from Rome, smartly gowned Italian women from Florence or Milan, *Bersaglieri* in their heavily plumed hats, seminarists in sable-hued cassocks, Viterbese peasants in bright hued dresses, and here and there are to be seen the brown habit of the Carmelite and the black and white of the Dominican Friar. Slowly and in a stately manner the *Macchina* proceeds through the principal streets and squares of Viterbo, until it arrives at the little Piazza di Santa Rosa, and there, after a momentary pause for rest, its bearers rapidly ascend the steep incline leading to the Poor Clare Convent.

Here, just outside the church, they relinquish their heavy burden, which remains on view during the next two days. The evening of the feast itself is devoted to a brilliant display of fireworks, when the *Macchina* gleams out resplendently amongst the set pieces and is greeted with roars of applause, and by the fifth or sixth of September the influx of visitors has departed and the residents of Viterbo resume the even tenor of their way in a spot where it may appropriately be said that it is "always afternoon."

GRACE V. CHRISTMAS.

#### LITERATURE

**The Catholic Encyclopedia.** Vols. X (Mass-Newman) and XI (New Mexico-Philip). New York: Robert Appleton Company.

Should a conscientious reviewer give these two volumes all the space their importance deserves many pages of *AMERICA* would be needed to hold all his words of appreciation. Though books of little permanent interest or usefulness are often too fully noticed in our Catholic journals, the successive volumes of an epoch-marking work like this encyclopedia sometimes receive a rather scanty review. This, however, is due not so much to any lack of good will on the reviewer's part, as to the embarrassment he experiences in choosing out of so many riches those that would give his readers an adequate idea of the Encyclopedia's value. For to pass judgment on all the important subjects in one of these volumes is of course out of the question. Nor should he make his review a mere catalogue of the topics treated. So the course he finally adopts is to enlarge upon those articles he himself considers most important and interesting.

Though many of Macaulay's finest essays were written originally for an encyclopedia, readers nowadays hardly expect to find in a book which is essentially one of facts and information



much literary embellishment. Mgr. Barry's sympathetic sketch of Newman, however, is most attractively written, as is the account of the Oxford Movement by the same author. But his long article on the parables some may find too diffuse for an encyclopedia, while others may miss in the appended bibliography the name of Father Fonck, S.J., who has written a good book on the parables.

M. Georges Goyau, assistant editor of the *Revue des Deux Mondes* has been a generous contributor to both these volumes. He has packed into twelve pages an admirable sketch of Napoleon I which throws a flood of light on the emperor's dealings with the Church and the Pope. Goyau, with the aid of lately discovered documents, tells us, for instance, just what was done at Napoleon's Gallican council. Napoleon III, Mazarin and Montalembert are also justly dealt with by this author, while the history and description of many French dioceses, including that of Paris, are likewise from his pen.

Catholics whom the assertions of writers on Comparative Religions have caused disquiet should read carefully Father Martindale's paper on Paganism. To those who point in triumph to the striking resemblances between Catholic ritual and that of many pagan rites the author concedes that "many forms of self-expression must needs be identical, in varying times, places, cults, as long as human nature is the same. Water, oil, light, incense, singing, procession, prostration, decoration of altars, vestments of priests, are naturally at the service of universal religious instinct." But the fact with its consequences that this learned Jesuit emphasizes is that "Christianity first and alone of religions has preached as one of its central doctrines the value of the individual soul."

Many subscribers to "The Catholic Encyclopedia" on receiving the tenth volume probably turned at once to "Modernism" to find that subject clearly and thoroughly discussed by Father Vermeesch, S.J., the well-known canonist of Louvain, who also sets right many enquirers into the nature of religious obedience. In these two volumes there are perhaps no dogmatic subjects of more importance than Penance and the Mass. The first was assigned to the Rev. Dr. E. J. Hanna, professor of dogma at the Rochester Seminary, and the second to Father Pohle, of the University of Breslau. The length and completeness of each of these articles give them the character of a full treatise, and as the Holy Sacrifice and Confession are often two big stumbling blocks to groping Protestants, the authors have done well to make a great deal of historical arguments.

Owing to the onslaughts of destructive criticism on the early books of the Old Testament, Father Maas' article on the Pentateuch had to be some fourteen double-column pages in length. The reasoning and conclusions of this eminent Scripture scholar will arm timid Catholics who read them against the sophistries and labored hypotheses of modern rationalists.

The Rev. Hugh I. Henry, the Rector of the Catholic High School in Philadelphia, continues to supply erudite papers to the department of hymnology that he has made peculiarly his own, and quotes from some of his felicitous translations of the Church's liturgy. Father Crivelli, S.J., has contributed a paper on Mexico that will serve as a strong counterblast against the sweeping charges and exaggerations of Prescott and his school with regard to the Spanish conquest and occupation of that country, and in the same volume a long and learned article appears on the history of medicine, written by Dr. Leopold Senfelder, the University of Vienna's authority on the subject.

In volume XI the late Cardinal Moran has left us an appreciation of the life and work of St. Patrick; Father Prat, S.J., an exhaustive study of the life and writings of St. Paul, while Father Van Der Heeren, of the Bruges Seminary, makes his story of St. Peter a good arsenal for Catholic controversialists. A sketch, however, of Pascal, by the Rev. Joseph Lataste, of the Landes Seminary, seems to give the author of "Les Provinciales"

credit for good faith and honesty that that genius' methods of composition and style of writing will hardly bear out.

The title "Papal Arbitration" is likely to attract the attention of an age so much given to discussing peace as ours is. Father Jarrett, O.P., gives a list of the historical instances of the success the Popes have had in promoting, by their intervention, peace among nations. Nowadays, however, not Popes but dreadnaughts seem to be considered the strongest factors in keeping the world's peace.

In Volume XI all the famous Catholic "O's," from Daniel O'Connell to Boyle O'Reilly, are gathered, while Mgr. Kirsch, of Fribourg, and Father Ott, the Minnesota Benedictine, are generous contributors to the bibliographical riches of both volumes. Mgr. Benigni, too, continues to tell about Italian bishoprics, Father Hudleston, of Downside, handles well the wide subject, Western Monasticism, and Dom Gasquet is, of course, at home in treating of the suppression of the English monasteries. Many Sisters, it is gratifying to see, have been induced to write the history of their congregations, and Father Elliott tells the story of the Paulists.

By far the longest article in these two volumes is Catholic Periodical Literature, for it fills twenty-five pages. Dr. Herbermann, editor-in-chief of the Encyclopedia, writes the introduction, and then the account of each nation's Catholic press is given by competent contributors, Mr. Thomas F. Meehan speaking for the United States. Those, however, whose inclinations are for the more abstruse questions of theology and philosophy will not be disappointed in these two latest volumes of this monumental work, if they will turn to Father Prat's Originism, to Dr. Pohle's Molinism, to Father Chapman's Monothelitism, to Dr. Driscoll's Miracle, or to Dr. Turner's Metaphysics, while the general reader cannot but be interested in Mgr. Mooney's history of the New York Archdiocese, in Dr. Walsh's account of Pasteur's life and services, or in Father Thurston's valuable contributions to the history of how our liturgy and popular devotions developed.

But were the reviewer to undertake to say a word of commendation about all the leading articles that merit it, before his task is done, "*Diem clauso componet vesper Olympo.*" Even the mere perusal of the eight hundred pages in each of these volumes of solid scholarship cannot but make Catholics proud of this new Encyclopedia. The same high standard of excellence in the binding, presswork and choice of illustrations that characterized the earlier volumes is still maintained. WALTER DWIGHT, S.J.

### Children's Books.

To give a boy or a girl, a young man or a young woman, something that will be a solace and a stay, a strong shield in the stress of life is assuredly no small gift. Is not the love of books such a gift?

"Books we know,

Are a substantial world both pure and good;  
Round these, with tendrils strong as flesh and blood,  
Our pastime and our happiness will grow."

Year after year, what are called schemes of literature are being elaborated and imposed upon our high schools, so that many a student comes to look upon literature as a great barrier over which he must pass, a sepulchral sort of thing, full of dead men's bones which in some way or other he must get by on his way to college.

It may be doubted whether a love for books is created by a continual analytic and technical handling of an author, or by the ceaseless tide of matter pertaining to the life and times of the writer whose work is being studied. These have their benefits, but we fear they are being pushed too far nowadays and are becoming an end instead of a means.

What we should aim at, is to inspire in the young a love

for books in themselves, to create in their impressionable minds and hearts an appreciation of the best and noblest that has been done and thought in the world. It is a sad thing to meet persons who have gone through years of schooling and who yet seem impervious to the pleasure, the interest and the ennobling influence of a good book.

The ways are legion in which a love for reading may make itself felt in one's life. How often in a man's career there are moments, nay hours and days when his dollar-hunting thirst is quenched for the time, or his search for pleasure grows wearisome or his honest toil leaves him with hardened heart as well as hardened hands! He would shake the dust from off his feet and rise higher. He looks for something whereby his "pastime and his happiness will grow;" alas—he never learned to love books, he has no power to lift himself from within, and rushes out to the glitter and the glare, the tumbling, tossing torrent of pleasure. Here he finds his rest.

Truly

"The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers."

How much of hope and love and lasting happiness would enter into men's lives could they but sit by their own firesides under the charm of a good book! To many life would be something more than a

"Tale told by an idiot, full of sound and fury,"  
signifying nothing, if they could cultivate a love for books. Idleness, being the devil's workshop, would soon vanish, and less sin, less unhappiness, less love of pleasure would be the result of spare hours spent in the company of good books.

Of course it will be answered: Our children by the thousands are cultivating this love for books. See them in the libraries and reading-rooms devouring them! But what are the young people devouring? Is it that world of books which is both "pure and good"? We fear not; fiction is the all-absorbing book-food of most school children, and certainly the greater portion of modern fiction is not "pure and good"—it falls far short of the old masters of nineteenth century story-telling, and leaves no ennobling impression on the soul, so the teacher who educates a class or even a few individual members of a class to a love of something higher than fiction is a power for good in the land.

Ruskin says somewhere that it is not intended that man should live always in the midst of the noblest scenes or earth; that he injures them by his presence, he ceases to feel them if he be always with them. We may add: Nor is it intended that man live in the midst of the meanest scenes of earth; by his very nature he grows tired playing with the trifles of time, the appeal to his lower nature gradually weakens; in literature as in life he grows weary of the flesh-pots of Egypt, and like the faithless queen in the Idylls—after wandering about in "voluptuous pride" for "warmth and color," he finally brings himself to admit:

"Ah, my God,

What might I not have made of thy fair world,

Had I but loved thy highest creature here?

It was my duty to have loved the highest:

It surely was my profit had I known:

It would have been my pleasure had I seen.

We needs must love the highest when we see it."

J. S. H.

**Manual de Estudios Bíblicos Arreglado para los países de Lengua Castellana.** Por el Doctor DON MANUEL LAGO Y GONZALEZ, Obispo de Osma. St. Louis: B. Herder. \$1.15 net.

This is a Spanish version of Doctor Andrew Brüll's learned and popular work, "Bibelkunde für höhere Lehranstalten," for

teachers and self-improvement. "Solidity, precision, clearness and order are the gifts which shine on every page of the book." Nearly half the work is devoted to the Bible, to the nature of inspiration, and to the canonicity of the books of the Bible. Biblical geography, with special reference to the political institutions of Palestine and adjacent countries, claims forty pages; but the chapters on the sacred persons and places and the religious rites of the Jews will prove particularly informing to the young teacher and not to the young teacher exclusively. Three maps, many photo-engravings, and an alphabetical index are features of the book.

A wag of a correspondent writes to the *Catholic Herald of India*: "I should like to hear some particulars about Chicago's Vice Commission. It is very interesting. A Commission of 30 men (as many as there are days in the month) investigated 52 cities (as many as there are weeks in the year). In many (may be in 12, since there are 12 months in the year) of those cities conditions were found to be worse than they are in Chicago. In some (I reckon in seven; there are seven days in a week) they were found to be better.—Queer things in America, really!"

Teachers of the classics who have had difficulty in impressing upon their pupils what great moral strength is born of knowing perfectly all the tense changes of Greek mute verbs or of being able to "run across the page with didomi," will be interested in "Practical Notes on the Regular Verbs," a pamphlet prepared for his boys by the Rev. J. I. Ziegler, S.J., of Loyola College, Baltimore, Md.

Henry Holt & Co. are sending out a second edition of J. W. and A. M. Cruickshank's "Christian Rome," an excellent guide-book for tourists visiting the City of the Popes. Catholics will find scarcely anything in the book to offend them, and those who make none but fireside pilgrimages to Rome may read the book with pleasure and profit.

#### BOOKS RECEIVED

The Holy Viaticum of Life as of Death. By Rev. Daniel A. Dever, Ph.D., D.D. New York: Benziger Bros. Net 75 cents.  
Back to Rome! Being a Series of Private Letters, etc., addressed to an Anglican Clergyman. By J. Godfrey Raupert. Second Edition. New York: Benziger Bros. Net \$1.00.  
Louise Augusta Lechmere. By her Son, the Rev. Henry D'Arras, S.J. With Her Own Narrative of Her Conversion. Translated by Mrs. Frederick Raymond-Barker. New York: Benziger Bros. Net 90 cents.  
Gold, Frankincense and Myrrh. By A. Borini. New York: Benziger Bros.  
Day Unto Day. By Louis Howland. Indianapolis: The Bobbs-Merrill Company.  
My Lord and Saviour Jesus Christ. By J. Frank Hanly. Indianapolis: The Bobbs-Merrill Company.  
A Handbook of Schools. New York: Doubleday, Page & Company.  
The Beauty and Truth of the Catholic Church. Sermons from the German. Adapted and Edited by Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, D.D. St. Louis: B. Herder. Net \$1.00.  
Fifth Report of the Bureau of Archives for the Province of Ontario. By Alexander Fraser, Provincial Archivist, 1908. (Old Huronia. By Arthur Edward Jones, S.J., Archivist of St. Mary's College, Montreal.) Toronto: L. K. Cameron.  
St. Patrick, Apostle of Ireland. The Notre Dame Series of Lives of the Saints. St. Louis: B. Herder. Price \$1.25.  
Lectures on the History of Religions. Volume V. Catholic Truth Society, London. St. Louis: B. Herder.

#### EDUCATION

This is the season when the "great dailies" throughout the country publish, what they term, "our Education number." The initiated will not need to be told that the "Education number" depends, for its size and greatness, on the number of school advertisements collected by zealous canvassers and which balance an offering of essays on education by learned experts in the school world. To be sure, the business managers of the metropolitan dailies, while fully aware of the cash value of successful "special numbers," are entirely too shrewd to allow the commercial phase of their enterprise to obtrude itself upon the readers of such issues. Some such alluring notice as the follow-



ing, copied verbatim from a leading New York journal, usually introduces the "Education number":

\* \* \*

"By no means the least interesting feature for summer readers is the annual series of Talks by Educators, conducted by men foremost in college and preparatory school work, who discuss vital phases of the teaching problem. Now is the time of year when parents are choosing preparatory schools, the growing importance of which is recognized. Discussion, therefore, of educational problems is appropriate. The series [to run in the journal quoted] will include the following articles." Then follows a list of titles covering a multitude of educational topics that cannot fail to stir the susceptibility of one interested in the ever living "school question."

\* \* \*

To be sure, again, the keen business man who plans the attraction of the "special number" of his paper, while keeping all thoughts of his expected profits severely in the background, is not entirely unselfish in his project. There is a delicious naïveté in his suggestion, then, that advertising space in his "special numbers" ought to prove profitable to schools and colleges. "While these articles," to quote further the well-known New York daily already referred to, "are published solely for their educational value, yet schools and colleges will find the above issues unusually profitable ones in which to use display advertising, because of their effect in directing the thoughts of parents to the school question, and, as a natural corollary, to the schools themselves that conform to the highest scholastic standards." And another enterprising New York daily clinches this aspect of its announcement of an "education number" with the boast that it "prints more school advertisements and is read by more persons with the means to send their children to private schools and colleges than any other newspaper in the world."

\* \* \*

We do not mean, it is hardly necessary to say, in our allusion to this topic, to criticize a perfectly legitimate enterprise on the part of newspaper publishers. The educational talks by learned experts, which these special numbers contain, are usually informing, often helpful, and never lacking in interest of some kind. But we confess a certain surprise, that grows with each year's output of such educational issues. Why is it that, in the long lists of "experts" quoted in them, there is scarcely ever found a Catholic name? Why is it that, in the outpouring of wisdom touching every conceivable topic of educational work and thought, scarcely a single Catholic opinion is found to be worth printing. This in the face of the fact that advertisements of Catholic schools and colleges are quite as eagerly sought by canvassers and quite as cordially welcomed in counting rooms as are those offered by non-Catholic school heads.

\* \* \*

In a land where fair play is held in high esteem, one must be slow to hint at a conspiracy of silence on the part of the press in reference to the educational work done by and among Catholics. Yet it is not easy to find other explanation of what seems to be a studied omission of Catholic experts from these lists. Surely no one will deny that we have men quite as able, quite as well worth listening to as any of those whose names are thus honored. A report recently presented to the National Council of the Knights of Columbus, meeting in Detroit, gives glowing testimony to the fact that there is no lagging on the part of our Catholic educators in the matter or provision of opportunities for higher education, whilst the success achieved in our parochial system of schools is universally conceded. We have to-day eight strong universities in this country, whose faculty members are making themselves felt and heard on many important subjects. All of these schools are looked up to by the various educational associations throughout the country as maintaining excellent standards, and their work, as proved by results,

is singularly successful. Yet rare is the exception that marks their honorable mention by the press, or that gives place to an opinion on some phase of the educational problem by one of their capable experts.

\* \* \*

Meantime we Catholics, mildly grateful for small favors, are serenely content to be thus ignored. Nay more, the heads of our schools and colleges and the responsible leaders among us are painfully slow to make the one protest against this unfair discrimination which would prove effective. In the display advertising which these "unusually profitable" opportunities attract Catholic schools and colleges appear to be no mean investors, and when the returns from the counting room are satisfactory, what cares the publisher for the alleged conspiracy of silence some of us find in his special numbers?

\* \* \*

There is an inconsistency about us Catholics that makes for weakness where we should be strong. We have an excellent school system, ranging from the work of elementary instruction to the most advanced higher training; we have free schools and private schools and colleges and universities; we must, in loyalty to the faith that we profess, acknowledge that there is extreme danger of the loss of that faith on the part of Catholic students who seek educational advantages in non-Catholic schools; we must, if reliable reports are accepted, acknowledge that, in our day, there is no excuse for the sending of Catholic young men and women to secular institutions on the score that they are likely to obtain there a better training. It is possible this may be true in some of the technical branches of university work, but in all that makes for a liberal education Catholic schools for boys and girls and for young men and young women are to-day doing quite as good work as that accomplished in non-Catholic schools. Yet some of us entrust our little ones to schools from which religious instruction is banished; we send our boys and girls to academies and high schools and so-called "preparatory schools" whose teachers do not consider religion of sufficient value to make it worth while to belong to any church or to profess any faith; we find a certain pride in the fact that our young men and young women are matriculates of universities the whole atmosphere of which is agnostic if not atheistic.

\* \* \*

More surprising still, educators among us, who surely ought to know better, ape the ways of unreligious schools, show a fondness for the fads and methods marking the supposedly advanced and progressive system of secular schools, and evince a disposition to discard text-books long in merited honor among us, in order to introduce into their classes substitutes popular among teachers of non-religious schools. One might safely infer from that same popularity the likelihood of a non-Catholic bias, or at least of indifference to religion, if not of a peculiarly dangerous naturalism little apt to be helpful to Catholic minds. And yet, as AMERICA has often reminded its readers, there is now coming to be a very general recognition of the fact that the conservative methods of Catholic institutions have done much better service in the cause of education than the advanced methods and means thus seemingly preferred; while there is a daily growing appreciation of the fact that to be old-fashioned is immeasurably better than to be new-fangled where, as in educational work, experience counts so much more than experiments.

One might add that other detail of what some one has well called our "perplexing inconsistency." Catholic teachers, who insist with their pupils that the atmosphere of non-Catholic schools cannot fail to prove injurious to the purity of Catholic faith, do themselves seek the supposed distinction that hedges round those who follow the courses of non-Catholic advanced schools. Despite warnings given, and despite the sense of danger that bitter experience has too often proved to exist, even this last summer we have had reports of numbers of Catholic teachers

registered in universities whose boast it is that they enjoy the freedom from religious influences which absolute separation from religious teaching assures. One is curious to learn what these good people will answer, when their own example is quoted against their arguments touching the dangers bound to meet a Catholic young man or woman matriculating in these same schools. Surely they will not be able to plead their special needs and their purpose to do special work. Our own Catholic University in Washington, to say nothing of other institutions East and West, offered these Catholic teachers this past summer every possible facility in courses usually followed in Summer School sessions anywhere.

\* \* \*

The root of the evil is easily uncovered. There is unfortunately among us in educational matters, as in many other features of our social life, a lack of that solidarity which means strength. In the advertising to which we referred at the beginning of this article, as in the copying of fads and methods and books and systems, we show a lack of appreciation of what we have. There is a too ready tendency to find better things among those who ignore us, largely because we ourselves lack the self-assertiveness to make our influence measure up to its proper standard. "As a rule," to quote again from the report to the Knights of Columbus Supreme Council above referred to, "Catholics are not nearly so familiar with what is being accomplished by our people as they ought to be. This is particularly true with regard to education, art, literature and music. Every Catholic should make it his business to know what Catholics are accomplishing in these lines. We have more than our share of the literary men, of poets and of artists who are doing things worth while in this country, and the like is come to be true of education as well."

\* \* \*

The writer is not minded to arouse any contentious antagonism. There is no call for warring measures in order that the evil complained of find a fitting remedy. But there is need that we be true to ourselves and loyal to the principles we must advocate if we mean to be Catholic. And nowhere is this loyalty more imperatively required than in the difficult up-hill struggle the Catholics of this country must wage to safeguard the educational training of their children.

M. J. O'C.

### ECONOMICS

#### A PLEA FOR PEACE.

According to the distinguished economist M. Jules Roche the war that may break out at any moment in Europe will be a very expensive indulgence for all concerned. It will be quite unlike the local disturbances which the world has witnessed hitherto. They did not interfere, at least to a very great extent, with the production and transportation of provisions, as for instance the Crimean and Italian wars, and the struggle between Austria and Prussia. Nor did the effect on the finances and markets of the world come as a sudden shock, nor was the blow they dealt fatal. Even the terrible war of 1870-71, which in its extent and intensity had consequences of a kind that the world had never seen before, did not prevent, though it checked to some extent, the continuance of previous economic conditions, nor did it call for daily outlays of an overwhelming and disastrous character. The war was only between two nations, and involved altogether only sixty-six millions of people, namely, the population of both countries.

But to-day, if a general war breaks out there will be another condition of affairs. It will mean that there will be from ten to twelve million soldiers in the field and 2,000 war vessels on the seas. It will affect every detail of the daily life of two hundred millions of human beings.

We may approximate the amount involved by a glance at the cost of the war of 1870. That, in round figures, called for an

outlay of 8,330,000 francs a day, without including ulterior expenses. These 8,330,000 francs a day would suppose a force of 600,000 men in the field, without counting the reserves in the camps or the various departments, and would mean 13 francs 88 centimes a day per man.

But in a general war there would no longer be question of 14 francs a day for 600,000 men, for there would be a universal mobilization of troops, and it could be shown, documents in hand, that an expense of five milliards (without counting the five other milliards that would be needed to reimburse the various savings banks—thus running up to ten milliards) would be needed for the first two months of the war, with a further expense of 30,000,000 a day at the minimum. A milliard is a thousand millions.

An eminent economist, M. Schaffle, the former Austrian Minister of Commerce, arrived at similar figures in 1896, when he set about computing the expenses of a general war. He reckoned it would mean 27 millions for France, 27 for Germany, 13 for Austria, 28 for Russia; then adding Italy, England, Bulgaria and Turkey, it would run up to 150,000,000 per day for the necessary war expenses, not counting the initial expense, which would be much greater, of putting the fighting machines in motion.

But that calculation was made in 1896. To-day the estimate would have to be much higher. The contending parties would have to spend four milliards and a half every month without counting the other demands on the budget. Moreover, what would be the internal condition of the countries themselves?

When obliged to furnish such an enormous increase in their expenses, the question arises how could they produce a corresponding necessary increase in their resources? Instead of being able to do more work, so as to increase their available funds, the nations at war would see their very means of subsistence vanish, for there would be a general paralysis of their productive powers. The universal mobilization of troops would empty the factories and foundries and farms, and the consequent suspension of work would leave little or nothing to do for those remaining at home. Even individual enterprise would be useless, for there would be no one to buy, no money to pay, and no means of transportation, and although some men might be left in the factories, yet as factory work is very complex and dependent on each section, there would be nothing left but to close the shops, if even one section of the hands, or a part of them, were drawn off. It would be pretty much the same thing for farming operations. Thus those who were drafted could not produce anything, and those who remained at home could not gain even their own daily bread, and of course the price of living would rise enormously.

In 1870 the international economic life of Europe did not suffer. The nations that were at peace continued to be producers, and England, Austria-Hungary, Italy and Russia had a foreign commerce of from 17 to 18 milliards. But in the case of a general war there would be no foreign commerce anywhere. Thus the actual losses would be enormous. For England alone it would mean 30 milliards a year, for Germany 20, for France 13, that is to say it would mean a suppression of business to the extent of 83 millions a day for England, 64 millions a day for Germany, and 41 millions a day for France. All this would occur abruptly at the first booming of the cannon. Navigation would no longer be safe, nor railroad travel. There would be no more buying or selling, no more international commerce, and at the same time there would be a suspension of all domestic activity in every civilized nation. The heart of the whole economic organism would cease to beat just at the moment when the greatest muscular effort and the quickest arterial circulation would be required, and even the little nations like Switzerland, Holland and Belgium, that would not be in the melee, would feel the shock. Such is the rigorously exact formula that would be followed in the supposition of a general European war at this stage of our material civilization.



## PULPIT, PRESS AND PLATFORM

## A CATHOLIC FEDERATION FOR BENGAL.

Writing to approve a suggestion lately strongly urged by the *Catholic Herald of India*, the *Illustrated Catholic Missions* has the following to say concerning the importance of Catholic Federation to-day. Its excellent treatment of the topic deserves the widest circulation:

"We read with great pleasure of the proposed formation of a Catholic Association for Bengal, India. The *Catholic Herald of India* deserves great credit for the way it has championed in its columns the cause of Federation or Association for Catholics in India, and we hope that the Catholic Association for Bengal, which is to be inaugurated after the return of the Archbishop of Calcutta from Rome, and which is apparently the result of the stirring appeals for such a movement in India by the above-mentioned Catholic weekly, will be but the beginning of a series of Associations on similar lines throughout India.

"It is most important, at the present day, that Catholics unite to defend their rights, safeguard their interests, and discuss the ways and means of doing so in the most effective manner possible. In the English-speaking countries where no Catholic dailies exist, where comparatively few Catholics read a Catholic weekly, it is well-nigh impossible to interest Catholic lay-people in the affairs of Church, except by Associations or Federations which, by means of meetings, lectures and debates, draw Catholics together in social intercourse, keep them well informed upon questions which affect their religious and even material interests, inflame them with zeal for the protection, and train them in the defence of, these interests.

"How many are there not who consider themselves perfect models of Catholics, because they attend Mass, receive the Sacraments at regular intervals, take an interest in local Catholic affairs, but who do not trouble themselves in the least about the grave questions agitating the country in which Catholic interests are involved, show no sympathy to their fellow-Catholics in persecuted lands; in a word, are not interested in Catholic matters outside the limits of their own parish? Can we wonder at this when we are told that they do not read a Catholic paper, that they do not associate with any Catholics except those living in their own immediate neighborhood, and that they busy themselves only about the salvation of their own souls? Take such Catholics from their isolated position, band them together in Associations or Federations having for their object the discussion of matters affecting their interests as Catholics, and the protection of these interests, and by degrees, as their range of vision widens, as the example of the zeal of their

fellow-associates begins to exercise its influence upon them, these same people will become most earnest champions of the Catholic cause, and the Church will be considerably the gainer.

"We, therefore, wish the Catholic Association for Bengal whose statutes are now being framed, a happy inauguration, a long and successful career afterwards, and at the same time express the hope that it will find many imitators in other parts of India."

## PERSONAL.

It is with great pleasure that we announce the appointment by Mayor Gaynor of a distinguished member of the staff of AMERICA, Mr. Thomas F. Meehan, to a place on the Board of Directors of the Brooklyn Public Library. Mr. Meehan is eminently qualified for the post. His life has been spent in literary work, and he is a recognized authority on the ecclesiastical history of the United States. The esteem in which he is held personally will add to the gratification which will be everywhere felt by this very judicious selection.

The St. Paul, Minn., *Catholic Bulletin* of August 26 says:

"Last week a rumor was circulated to the effect that the Right Rev. James Trobec, D.D., Bishop of St. Cloud, had resigned owing to ill-health which prevented him from attending to his episcopal duties. The *Catholic Bulletin* is in a position to state authoritatively that there is not a particle of truth in this rumor. It is devoid of any foundation in fact. The Bishop himself knows nothing about it. His health is excellent; in fact, it has not been better for many years. He performs all his episcopal functions himself, and attends to his correspondence without the aid of a secretary."

## SCIENCE

During the year 1910, according to the official report just published by the U. S. Department of Forestry, 63,266,271 gallons of creosote and 16,802,502 gallons of zinc chloride were consumed in impregnating woods to prolong their lifetime. The zinc chloride used was exclusively a domestic product, whereas the greater part of the creosote was of European importation. Approximately 100 million feet of timber was treated. The creosote treatment was by far the more popular.

\* \* \*

As heat transferences can only be affected by one of three ways, viz., conduction, convection, or radiation, by measuring the temperature of isothermal regions of the atmosphere, in which both convection and conduction are a minimum, it is possible to determine the variation intensity of the earth at as many places as desired. Prof.

Humphreys, of the U. S. Weather Bureau reports, after an extensive exploration of the upper atmosphere with sounding balloons, that, probably because of the unequal distribution of cirri, the intensity of the earth's escaping radiation within the tropics is to that of latitude 35 degrees to 60 degrees, approximately in the ratio of 3 to 4. He further claims that as a radiator the earth has an efficient equatorial zone, efficient zones of middle latitude, and with some certainty, inefficient polar caps.

F. TONDORF, S.J.

## ECCLESIASTICAL NEWS

The congregation of SS. Peter and Paul's Church, Mankato, Minn., recently dedicated a new \$45,000 structure, to be known as the Loyola Club House. It is meant to become the social centre not of any particular class or section of the church membership, as is ordinarily the case, but of the entire parish.

"You have begun a unique movement in the United States, nay, in the entire world it is only one of its kind," said the Rev. A. J. Spirig, S.J. "Your clubhouse is built on the broadest social basis. All clubhouses in existence are only for one or another class of people, for one or another society; your clubhouse is a universal parish affair: for young and old, men and women, girls and boys. It is an immense family house for the whole parish, where all classes join and gather as children of God in Christian education and instruction. As true children of Mother Church you have worked for the grandest social principle."

The Right Rev. Patrick R. Heffron and Governor A. O. Eberhart likewise delivered addresses upon the occasion, at which were present numerous priests, city officials and other men of prominence.

In these days of war between the Bishops of France and the heads of the atheistical schools, it is interesting to hear Prof. Jules, of Aix-en-Provence, and author of a school manual prohibited by ecclesiastical authorities, giving his opinion on the pontificate of Pius X. Writing in the "Volume," a publication edited by himself, the free-thinker sharply reproves a certain class of critics for hostile remarks on the tenth Pius. "He is perhaps the greatest Pope which the Church has had for a long period," writes Prof. Jules. "He is Catholic before all things else, and it is that which strikes you. Pius X has restored the Faith in its purity and strength. Each of his decisions provokes renewed astonishment. What does it matter? It is necessary to choose; to be a Catholic or to be nothing. Pius X is right."

A remarkable congress took place at Namur, in Belgium, last week. It was or-

ganized by the Agricultural League of Belgium, and its purpose, as announced in the official call, is the restoration of Christian life in the family. The object of the meeting last week was to demonstrate the necessity of associating all social and family questions with religion; to establish that religion is essential in all ages and in all circumstances; that it ought to inspire the education of the child, form the character of the youth, sustain the efforts of the man, and soften the sufferings incident to old age. The published program shows the Congress meant to deal with many and varied topics touching this central thought. The presidents of the new association are the Bishop of Namur, the Governor of the Province and the Abbot of St. Benedict's at Maredsous, in Namur. The organizers hope to develop their organization into a great international association.

The most recent returns about the religious condition of Berlin shows the number of Evangelical Christians to be 1,704,612; Roman, Greek and Old Catholics, 223,948; Jews, 98,893; professing no religion, 1,733. Thus of the total population seven-twentieths are Evangelical, one-ninth Catholic, and one-twentieth Jews. One hundred years ago, namely, in 1811, there were only 4,161 Catholics in Berlin. In the same period the Jews have increased from 3,292 to 98,893. The Evangelicals have dropped from 95.6 per cent. to 83.54 per cent. Since 1900 the Catholics have shown the largest growth. The Evangelicals mostly reside in the northern part of the city, the Catholics in the western part, and the Jews in the King's quarter in old Berlin and in the western portion of the suburbs. Divorces in Germany are heavily on the increase. The official statistics for the year 1909, just published, show that the average of 120,000 divorces a year for the five years preceding rose in 1909 to 141,730. Marriages also continue to increase, however, the total for 1909 having been over 400,000, or at the rate of 80 persons to every 1,000 of the population.

The German Protestant organ, *Deutsch-Evangelische Korrespondenz*, is in a ferment of excitement because German students are making the spiritual exercises of St. Ignatius in the Jesuit house at Emmerich, Holland. Indignantly it asks: "Can those to whom the youth of our country is entrusted sit quietly by while the future leaders of our people are being drilled in the foreign institutions of the Jesuits, by men whose activities are at the same time legally interdicted in the Fatherland?" The exercises are being given in a German institution by German Jesuits exiled for their loyalty to the Faith. It is pitiful to think that even to-day, in a Protestant country, where irreligion is free to

teach whatever doctrine it pleases, and Socialism may announce from the open platform its intention to sweep away government and religion alike, bigotry can not rest satisfied with having driven into exile a body of devoted and self-sacrificing teachers, who would be the true strength of the Fatherland against its enemies, but must follow them with an implacable hatred even into a foreign land. This is truly to cut off one's nose to spite one's face.

It will grieve all lovers of ancient architectural monuments to know that the mosque of Saint Sophia, at Constantinople, is threatened with utter ruin. The present edifice dates from A. D. 537, when it was erected by the Emperor Justinian as a Catholic Church, in atonement for an awful massacre of the people which he had ordered during a public disturbance. The building was used as a church, now Catholic, now schismatic, as the varying political fortunes of Constantinople dictated, until 1453, when the city fell into the hands of the Turks. The great church which Justinian had dedicated to our Blessed Lord, "in whom dwelleth all the fulness of the Godhead corporeally," under the title of Holy Wisdom (*Agia Sophia*), was then transformed into a Mohammedan mosque, and as such it has remained. The building measures 269 feet in length by 243 feet in breadth. In its construction, the whole empire was laid under contribution for precious marbles. Columns from the ruined temple of Diana at Ephesus and from the temple of the Sun at Rome were brought to the Bosphorus, to enhance the splendor of the pile. But time and dampness and earthquake and conflagration and bombardment have combined and conspired to reduce the once proud cathedral to the condition of a crumbling ruin. The eastern wall is out of plumb, and gaping fissures rise on all sides to the very dome, one hundred and seventy-five feet above the ground. Signor Marongoni, the Italian architect, who restored the campanile of St. Mark at Venice, was called in by the Turkish government to give his opinion on the outlay necessary to restore the Constantinople basilica. His estimate was five million dollars, a sum so considerable that no further steps were taken at the time. At present a commission composed of Italians, Frenchmen and Turks is studying the question; but, as business moves in Turkey, the building will probably collapse before the government reaches the point of putting the recommendations of the commission to use.

#### OBITUARY

The Rt. Rev. Mgr. Anthony Lammel, for many years a revered leader among the German Catholics of the upper East side of

Manhattan Borough, died August 19, at St. Francis' Hospital, in the Bronx, his death following an acute attack of heart disease. Twenty-three years ago he was called to preside over St. Joseph's (German) Catholic parish. The charge was no easy one to fill, since he replaced the beloved Jesuit priest, Father Joseph Durthaller, who had done such excellent work in organizing the Catholic Germans in that district of New York and in building the church in East Eighty-seventh street. Mgr. Lammel's long and successful career among his countrymen is the best evidence of the good judgment of his bishop in calling him to the post. The deceased priest was sixty years of age, and he had celebrated the thirtieth anniversary of his ordination just a week before his death. Besides the ability he showed in administering St. Joseph's, Mgr. Lammel had some fame as an accomplished musician and organist. In his younger days as a curate he was for a time in charge of the music of St. Patrick's Cathedral here in New York.

Very Rev. Mgr. William J. White, D.D., Supervisor of Charities for the Diocese of Brooklyn, and rector of the Church of the Visitation, died of kidney disease on August 29, after a brief illness. Mgr. White was born in Brooklyn, September 19, 1870, and, following preparatory studies there, went to the American College, Rome, where he was ordained priest in 1895 and received his degree of Doctor of Divinity. Returning to Brooklyn, he was assigned as an assistant to St. Patrick's parish, where he remained for nine years. He devoted himself with splendid zeal to the care of a rapidly increasing Italian section of the borough and accomplished most fruitful results. His efforts in this direction were broadened when he was appointed rector of the Visitation parish, one of the largest in the poorest part of the borough, in addition to which he became Supervisor of the Diocesan Charities. In the latter office he rapidly attained not only local but national distinction as an authority on the solution of the pressing economic problems of the day. A ready and forceful writer and speaker, he had a most winning personality. The State officials held him in the highest esteem, and constantly sought his advice and cooperation, as did also the leaders of the labor unions. Among the latter he was always at work trying to guard against the taint of Socialism and propagating sound Catholic principles. A model priest, a self-sacrificing, public-spirited citizen, a devoted friend, his untimely death at the very opening of a promising career is really due to the all-absorbing charity with which he spent his energies, without regard for his own comfort or health, in the betterment, spiritual and temporal, of his fellow man.